H. Adlard sc.

Thine very affly
Jas. Backhouse

Sarah Backhouse

MEMOIR

OF

JAMES BACKHOUSE.

BY HIS SISTER.

"He that overcometh shall inherit all things; and I will be his God, and he shall be My Son."—Rev. xxi. 7.

SECOND EDITION.

YORK:
WILLIAM SESSIONS, LOW OUSEGATE.
LONDON:
S. HARRIS & CO., BISHOPSGATE STREET WITHOUT.
1877.

PREFACE

To the First Edition.

THE following brief Memoir of James Backhouse has been chiefly compiled from Memoranda, most of which were revised by himself within a few years of his decease.

Some notices of his spiritual condition were recorded at a more recent date.

Private letters have also been made use of in carrying out the narrative, which although they very inadequately pourtray his abundant labours in the Lord's vineyard, will, we believe, be read with interest by many to whom his memory is precious.

May the perusal of a life dedicated to the service of God, prove a means of stimulating others in pursuing that path, which, in the experience of the dear departed, was through Divine Grace, so fraught with blesings.

SARAH BACKHOUSE.

Holdgate House, 4th month, 1870.

CONTENTS.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

CHAPTER VI.

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

CHAPTER XIV.

CHAPTER XV.

CHAPTER XVI.

CHAPTER XVII.

MEMOIR OF

JAMES BACKHOUSE.

CHAPTER I.

His birth—Parental influence—Meetings for worship—School—Bible—Irritable temper—Prayer—Business—Health—Botany—Mental conflict—Christian Counsel.

JAMES BACKHOUSE, the subject of the following Memoir, was the fourth child of James and Mary Backhouse, of Darlington; he was born the 8th of 7th mo. 1794. His Father dying in 1804, when his son James was little more than nine years of age, his religious training, with that of his brothers and sisters, nine in number, devolved chiefly upon their Mother.

He was a remarkably volatile, imaginative child, often occasioning much thought to his Father, who in his declining health would sometimes remark, "James will either be a great comfort or a great grief to his Mother." His Father's death, with that of his eldest brother, a few months after, affected him much, and there is reason to believe produced a salutary and lasting effect upon his mind. But at this period of his life, his dear Mother's influence was greatly blessed to him. "She directed our attention," he says in memoranda left by him, "to the teaching of the Holy Spirit in the secret of our own hearts, making us unhappy when we did wrong, and comfortable when we did right. She read to us in the Bible and other

books calculated to encourage piety, and she suffered no School or other arrangements to interfere with our regular attendance of Meetings for worship, but impressed upon us, that our duty to God, was in all cases to have the first place. The Meetings for worship which we attended, were often held in silence, but though our minds might frequently be little engaged in them, in the intended object, these Meetings were very useful in training us to habits of self-control, and I retain a vivid recollection of the sweet feeling, which in my childish days, I had, under the ministry of some Friends, especially of one who occupied a side seat and who spoke briefly and in great humility and meekness.

"My attention being thus early directed to the Lord, and to the convictions of His Spirit, I have no recollection of a period of first awakening; but as I grew in understanding I became more enlightened respecting divine things and especially the love of my Saviour."

In his School life he entered more fully into the conflict between the flesh and the spirit which marks the fallen nature of man—"I loved," he says, "what was good, but had not learned to distrust myself, and consequently evil had a great influence over me. This often brought me under strong condemnation, so that I many times sought the Lord with tears; and He graciously passed over my transgressions, and renewed my peace. When this was the case, I sometimes poured out my soul in prayer for myself and my schoolfellows, and I felt almost constrained when in Meeting to invite them to seek the Lord."

At the period of which we are now writing, Bibles were very scarce and expensive in comparison with what they are at the present time; but few of the boys at J. Tatham's

boarding school at Leeds, at which he was placed, possessed the treasure. The boys were assembled every evening before going to bed when a portion of Scripture was read to them, but at James's particular request his Master purchased a Bible for him and encouraged him in diligently reading it. "About this time," he says, "I read George Fox's Journal with great interest, and received many beneficial impressions which were never effaced."

His memory was very retentive, and consequently he had little difficulty in learning his daily lessons, but the school was a very mixed one, and many of his schoolfellows were very uncongenial to him. "My temperament," he records "was irritable, and once on something vexing me I went into a rage of anger; I afterwards felt very strongly condemned, and in my humiliation before my Heavenly Father I promised Him that if He would help me, I would not so sin against Him again; and this promise He graciously enabled me to keep. But my haltings in many other ways have been numerous.

"Often 'when I would do good, evil was present with me, so that the good that I would I did not, and the evil I would not that I did,' until I came in faith to trust more fully in Jesus Christ, and not in myself for strength, as well as for redemption."

On leaving School he went as an assistant to two Friends at Darlington, who were in the Grocery, Drug, and Chemical business. He was much interested in the study of Chemistry; but his health never vigorous, giving way, he was obliged to seek an out-door occupation. An attack of inflammation of the lungs, from which for a long time recovery seemed doubtful, for three winters confined him to the house; the intervening summers being spent with

Friends in the country engaged in Farming occupations.

It was during this period of feeble health, and whilst seeking the out-door employment which it rendered necessary, that J. B.'s attention was drawn to the study of Botany. This pursuit was encouraged by several of his relatives who took a warm interest in various branches of Natural History. But it was mainly to the powerful stimulus which the rich alpine flora of Teesdale offered to the explorer, that James Backhouse's life-long love of Botany was attributable. Invited to stay a few weeks, for the benefit of his health, with some kind friends who resided at the old hall at Sledwick, near Barnard Castle, he found frequent opportunities for visiting this district. Upper Teesdale was then a wild, and almost trackless region, and many a weary mile the young botanist wandered over dreary fell and moorland in pursuit of his favourite study, spurred on from time to time by the sight of some rarity which beguiled the tedium of the way. These excursions were frequently taken in company with John Binks, an intelligent man, whose health, impaired by working in the noxious air of the lead mines, alike needed the invigorating influence of the pure mountain breezes; and to the penetrating eyes and persevering efforts of these joint explorers, many of those discoveries are due, which have given to the flora of Teesdale an interest, which, in England, is perhaps without parallel. Nor, doubtless, was the training these often repeated rambles afforded, without effect, in preparing for long and arduous journeys over still wilder regions in far distant lands.

In 1812, accompanied by some of his friends, he attended the Quarterly Meeting at York. "This," he remarks, "was a time of great exercise of mind to me, and had I

not kept back, by a sense of my own want of proper subjection to the law of Christ, I believe I might rightly have addressed an exhortation to my cotemporaries in age, to consider how far they were in the first place desiring to do the will of God. By hesitation I often lost strength, and Satan gained advantage over me in other respects, till the Lord in His compassion again lifted me up. It seems evident that the Apostle Paul passed through great conflict with the evil of fallen nature,—the body of death to which he felt enchained,—after he began to preach, and before he obtained the deliverance he sought, and afterwards found through Jesus Christ; with the ability, by dependence upon the grace of Christ, to keep his own body in subjection, lest after having preached to others he should become a castaway. This lesson I also had to learn, and I was long about it, under the chastening hand of my forbearing Lord, as well as under the teaching of His good Spirit.

"On one occasion, whilst I was in the country musing on my feeble state of health, with little prospect of being able to obtain a livelihood for myself, and my patrimony being small, the words of Jesus were brought to my mind with a force as if they were addressed to myself. 'Seek first the kingdom of God, and His righteousness, and all these things shall be added.' I accepted this in faith, as now directed to me by the Lord, and cheered up under it, trusting in Him to provide; and now whilst penning this, in my old age, I have thankfully to acknowledge that He has bountifully fulfilled His promise."

About this time James Backhouse appeared to receive much help in his Christian course by association with those of more experience than himself; on this subject he

writes:—"I have sometimes heard complaints, of elder people being unwilling to converse with younger ones on religious subjects, but I did not find it so, and I doubt if any would, who sought the company and counsel of the elder in a meek and teachable spirit.

"In this year 1812, I assisted some Friends in appointing Meetings for Stephen Grellet in Durham and Yorkshire. His ministry was very instructive, and I had peace in the service, though the invitation to these Meetings was far from being courteously received in some places in that day. I was afterwards present with a small number of Friends whom Stephen Grellet addressed, telling them, 'that if faithful to the Lord, there were those present who would be sent 'as to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, to declare the glory of the Lord.' My cousins, Jonathan Backhouse and John Pease, who subsequently visited America, also my cousins William and John Backhouse, who as well as myself afterwards became ministers, were among those addressed. Isaac Stephenson was also one of this little company; he then lived at Stockton-on-Tees, and had already become a minister. He afterwards travelled in that capacity extensively in North America."

CHAPTER II.

Scripture reading—Botany—Nursery at Norwich—Guarded deportment —Religious influence—Ministry—Impression respecting Foreign service—Divine teaching—Return home—Scotch Nurseries.

"THE reading of the Scriptures, and the history and biography of Friends was much encouraged among our relatives, who made themselves in a great degree the companions of their children. To this circumstance, under the Divine blessing, may be attributed much of the prosperity and true happiness of the family circle.

"My uncle Jonathan Backhouse, though a Banker, was fond of rural pursuits, and I sometimes joined him in pruning Larch trees in a wood of his own planting, and he advised me to continue this kind of occupation through the winter, and though I had been confined to the house the three previous winters, I was not confined as many days for the following thirty years.

"My uncle Edward Robson was well known as an acute Botanist, and in his garden he cultivated an extensive variety both of British and Foreign plants; I spent much time with him in this interesting pursuit, and the knowledge I gained proved of great use to me in future years.

"In the study of Botany, as well as in other things, I found it necessary to keep 'to the limitations of the Spirit of Truth,' lest these things should gain an undue place in my mind, and become as idols, drawing my attention from that love and service to God, which was needful to my growth in grace, and due from me to the Author of all the mercies I enjoyed. My health being greatly improved, I had much consideration as to what business I

should follow, and finding an opening for gaining instruction in an extensive Nursery Ground in the neighbourhood of Norwich, I embraced it, and remained there two years."

In this situation James Backhouse was associated with some who, though "gentlemanly in appearance and kind in deportment," had not come under the restraining influence of religion. He was particularly pained by frequently hearing the Divine name profaned, and there is reason to believe that his own circumspect example, and marked disapproval, had a great effect in checking the sinful practice, and he had the satisfaction of seeing some of these individuals for whom he had felt great interest, turned from the bondage of Satan, to seek forgiveness and reconciliation with God.

"Under great pressure of spirit," he remarks, "I often expostulated with persons whom I heard swearing, or taking the name of God in vain. This was frequently the case, as I had to pass through the City to my lodgings. In these cases I met with much openness, as I kept to the meekness and gentleness of Christ, but when in zeal against evil, I ventured to rebuke in the heat of my own spirit, I sometimes met with but a rough reception. During my residence in Norwich, I lodged at the house of an honest, zealous Friend; and my kind friend, Mary Martin, made her house my home on First-days. She was an elder of large experience, and was as a mother to me in counsel and care. I also received much kind attention and advice from Joseph and Jane Gurney, and other branches of that family, and many other Friends of that Meeting. Indeed I have ever found an open door among Friends everywhere; and I count it among the great privileges of my life, and blessings from my Heavenly

Father, that I have in my journey through life, been acquainted with a very large number of kindly consistent Christians, both within the Society of Friends and out of it.

"From my school days, I had at intervals impressions of duty to speak in ministry in Meetings for worship, but I flinched from them, and in consequence, became, time after time, like one given over into the hand of his enemy. This conflicting state continued till toward the end of 1814. At that time I had accompanied two Friends in a visit of sympathy to Henry Bidwell, a young man involved in affliction, by the death, within a few days, of his wife and two children. On entering the room where several of his relations were assembled, he drew me to a chair by him. I had not been long seated when I felt it my duty to pray for him vocally. I shrank from this public offering, praying in spirit for him, and desiring of the Lord that that might be accepted instead.

"After some time Hannah Evans, of Woodbridge, addressed the company, and subsequently we remained some time in silence, when a movement toward withdrawing was made, and we all arose from our seats. My burden had now become too heavy to be borne any longer, and I uttered a few sentences as we stood. A solemn pause ensued, after which we took leave of the afflicted family, my heart overflowing with gratitude to God, who, after permitting me to feel my own weakness, had strengthened me thus openly to avow myself in His service. The offence of the cross was taken away in a moment, and my mind was filled with peace. Thus in great weakness began that ministry which the Lord has called for the exercise of, and made way for, so extensively. And from

this time my afflicted friend, Henry Bidwell, became to me as a dear brother in Christ. He filled the station of Elder in Norwich Meeting for many years, and died in 1865, aged 80.

"A few weeks after this, something was impressed upon my mind to be communicated in the Meeting at Norwich, and after much hesitation, I was enabled to give expression to it. From time to time, during the continuance of my residence in that city, I was thus exercised; and I often had a few words of Christian exhortation to address to Friends in the domestic circle. These offerings were made in great weakness and fear, and from my constitutional trepidation, in much trembling. About this time I was first impressed with the belief that it was the will of the Lord that, at a future time, I should go on a Gospel errand into Australia. The impression was sudden but very clear. It occurred as I was standing in the Nursery-ground at Norwich, not thinking on such subjects. I felt as though I could have sunk under it, but I dared not to oppose it, and I prayed in spirit that if it were indeed the will of God, He would be pleased to prepare me for it, and to open the way for it, both in my own mind and in the minds of my Friends.

"Often afterwards, even when sunk very low through unfaithfulness in other respects, if I turned to this subject in the same confiding state, the feeling of heavenly peace attended it; so that solemn as was the prospect, it was to me as a table spread in the wilderness, full of the feeling of the love of God in His dear Son. Notwithstanding these favours from the Lord, I soon got into a state of great weakness. I put on a remarkably plain dress, with a view to mortify an inclination in the opposite direction,

instead of seeking grace from the Lord to enable me to keep all things in their proper places. And I ran into speculations about the unity of the Godhead. Under these circumstances I became much beclouded, and seemed to lose hold of my past experience; but the Lord in His mercy did not forsake me. He gave me to see, that in this state of darkness I must beware of adopting any theory by the mere natural understanding, lest I should settle down in error; and that I must be content to feel my ignorance, and wait patiently till He should give me light.

"My way closed up in regard to ministry, and the enemy of my soul often triumphed over me. But this led me continually to Jesus, as the Fountain set open, in the mercy of the Father, for sin and uncleanness, and as I was humbled under a feeling of my need of such a Saviour, the Holy Spirit brought comfort to my soul, with the evidence of my sins being forgiven for Jesus' sake.

"I was also given to see, in process of time, that all our good desires are awakened by the Holy Spirit, sent to us of the Father, in the name of the Son, and received by us through the mediation of Jesus; that thus in every act of true worship;—'worship in spirit and in truth';—whether the understanding be cognizant of the fact or not, the Father, the Son and the Spirit are unitedly, inseparably, and simultaneously worshipped, and hence are correctly set before us as one true God.

"I was also enabled to recognize the fact, humbling indeed to the pride of fallen human nature, but nevertheless philosophically clear, that the finite mind of man cannot comprehend that which is infinite, either in space, duration, or deity, although according to its capacity, and

the measure of light it has received, it may apprehend something respecting them. Thus under the feeling of the love and mercy of the Father, the efficacy of the redemption, mediation, and intercession of the Son, the comfort and teaching of the Holy Spirit, and the conviction of the finiteness of my own mind, I was enabled to settle down in reverent adoration of God, and in daily, almost constant, communion with Him, through the mediation of His dear Son, brought home to me by the indwelling of the Holy Spirit; by which also I was kept, in a large degree, in the confiding, prayerful and teachable spirit of a little child, and in much of that peace with God, which was as a seal to my having entered the Heavenly kingdom under the government of Christ, and which is designed to be the portion of all who truly accept Him as their Saviour and their Lord.

"The object of my residence at Norwich being accomplished, I returned to Darlington in the summer of 1815, and in the autumn of the same year, went into Scotland to visit the Nursery-grounds in that country, in order to improve my knowledge of the business."

After attending the General Meeting at Aberdeen, James Backhouse records:—"On my way home I attended the week-day Meeting at Newcastle, in which Martha Brewster addressed a state present, as being brought into a condition of spiritual famine, but in which there was something known like the 'barrel of meal and the cruise of oil of the widow of Zarephath,' and which as faith was maintained, would not be permitted to fail till the day of plenty. This I felt belonged to me, and through the mercy of God, this message by His handmaid, was helpful for many years in keeping me from sinking below hope.

I also on this journey attended a meeting at Whitehaven, in which that eminent servant of the Lord, Jane Pearson, preached from the text, 'Abstain from all appearance of evil.' She was in a very feeble state, frequently having to pause, but her ministry was attended with such demonstration of the Spirit and power as fixed her text on my mind thenceforward.

"In the summer of 1816, I attended the General Meeting at Ackworth. In the concluding Meeting for Worship, Abigail Pim stated that she had been brought into sympathy with the state of some one, whose condition might be compared to that of Nebuchadnezzar, as seen by himself in a vision, as a tree hewn down and bound with a band of iron and brass, but having its roots alive in the earth, and which should yet shoot forth when seven times had passed over it. This message also of a handmaid of the Lord, came home to me, as did the former one at Newcastle; and like that, it remained with me, and in due time I witnessed its fulfilment; my bonds were broken, and the goodly tree again grew in my heart, and shot forth branches to the glory of God. In the meantime, while I was passing through that which was deeply humbling, and calculated to fix the conviction that 'in my flesh dwelt no good thing,' the Lord condescended to grant these encouragements to the exercise of faith, hope, and patience."

CHAPTER III.

York Nursery—Removal of his Mother and family from Darlington—Jane Backhouse's death—Prayer and Faith—Ministry—Temptations—Marriage—Edmund and Elizabeth Janson—Deborah Backhouse's illness, ministry, and death—Death of Thomas Backhouse's Wife; and his Sister A. D. Backhouse.

On James Backhouse's return to Darlington, in 1815, it was with the intention of commencing business as a Nurseryman there. He was pleased with the idea of settling in his native place, and felt somewhat disappointed when he found that the old and well-established Nursery business of John and George Telford, of York, was to be disposed of. "I felt," he says, "the importance of a right decision, and besought the Most High that He would condescend to direct me, and He in mercy heard and answered my prayer. On going to consult a relative, my mind still bent on my former plans, a clear impression of its being best for me to go to York, broke in upon me with such a feeling of sweetness, as at once overcame my predilection for Darlington. Keeping to this impression under the belief that it was from the Lord, my mind never became perplexed with doubts upon the subject.

"Accompanied by my cousin Jonathan Backhouse, who was one of my Father's executors, I went to York, and we soon made the needful arrangements for my taking the concern, but being convinced it was too large for myself alone, my brother Thomas consented to join me in it. This arrangement brought us into a position in which, with industry, and the income we had from other sources, we

were placed in comfortable circumstances. Neither of us desired affluence, and we felt that we had cause for great thankfulness to our Heavenly Father, who had thus opened the way for our temporal provision.

"The business had been in the occupation of the Telford family for one hundred and fifty years. I removed to York in the 11th month of the same year, and my Brother followed soon after we had obtained possession in the 5th month of 1816. We lived in lodgings about a year, and then took a house in Micklegate, and our beloved Mother, with the rest of the famlly, came to live with us.

"Among the servants in the business there were some who were a great comfort to us,—men of good Christian principle; and we have been favoured to have a succession of such, so that, notwithstanding some trying exceptions, we have had much of the comfort and blessing of being compassed about by the righteous.

"In 1818, we had the trial of parting with my eldest sister, Jane Backhouse, who died in great peace. She was 28 years of age, and had been a faithful and sympathizing helper to our beloved Mother in her widowhood, and a kind instructor and a good example to the rest of the family. In the course of her illness I spent a litte time daily in reading to her in the Bible, and the remembrance of the comfort we had together, before the Lord, is still fresh with me.

"From the time of my settling in York, till the year 1821, I passed through much conflict, through the abounding evidence of my own weakness, and the power of temptation over me. Often Satan found me off the watch, and unprepared, after the example of my Saviour, to meet his lying suggestions with a Scriptural reply. I

was permitted deeply to feel, not only the natural corruption of man in his fallen state, but something of the aggravation of this corruption through habitual sin. In all this, however, my constant remedy was in Jesus Christ, whom in the love and mercy of my Heavenly Father, I was granted to feel, was indeed my atoning sacrifice, the propitiation for my sins, and that it was by His grace alone in the power of the Holy Spirit ministered by Him, that I could withstand the tempter. Often my prayer was that the Lord would be pleased rather to take my life than to permit me so to fall, as to bring reproach on His cause. Awful as this time of conflict was, I now am permitted to see, that through the over-ruling of a merciful God, it was made of service in preparing me to sympathize with, and to entertain hope for, the poor degraded Convicts and others deeply sunk in sin, to whom He was designing to send me with the message of mercy and of hope, through Jesus Christ. This was also a time in which lessons on my own utter helplessness and unworthiness were deeply and practically engraven on my heart.

"In the latter part of 1821, I again began to say a few words in Meetings for worship, under the constraining of the love of Christ; having, with few exceptions, kept silence in this respect since the summer of 1815. And as I strove to have my mind turned to the Lord, I had to call to others from this time forward to come and partake of His mercies. As I endeavoured to keep to the feeling of the Anointing, my ministrations found a place in the minds of my Friends; and in 1824, the Monthly Meeting signified its unity with my communications, by acknowledging me as a Minister. I did not, however, find that Satan ceased to pursue me with temptations, nor was it

reasonable I should expect it, when he only departed for a season from Jesus after the forty days' temptation in the wilderness;—and when the Apostle Paul was permitted to be buffeted of Satan lest he should be exalted above measure, by the manifold revelations made to him of the Lord, so that he earnestly prayed for the temptation to be taken away; but was referred to the grace of the Lord Jesus as sufficient for his preservation. I had still to come to Christ as the Fountain set open for sin and uncleanness; and humblingly to feel myself a slow learner in His school, requiring to have the same lesson often repeated. But the Lord did largely reveal to me His love and mercy in Christ Jesus, and powerfully constrained me to proclaim it to others. I could not say as the Apostle Paul did, that Christ counted me faithful, putting me into this ministry; but rather, that He knowing and foreknowing all my weakness and haltings, saw meet to lay this ministry upon me, so that I, at least, knowing that I had this treasure in an 'earthen vessel,' might be kept in mind that 'the excellency of the power was of God,' and not of myself, and might therefore give Him all the glory.

"In 1822, I was united in marriage to Deborah Lowe, of Tottenham. She was a few months my senior, and had been recorded as a Minister a short time before our union. We sought counsel of the Lord from the first in connexion with this step, and we had evidence to our own minds that it was in His ordering, and He blessed us greatly in it; notwithstanding He saw meet to dissolve it at the expiration of five years. We had three children, 1st, Elizabeth, who became the wife of Joseph Crosfield, and died in 1852, leaving three sons and one daughter; 2nd, James, married to Mary, daughter of Isaac and Sarah

Robson, of Huddersfield: they have three children, two sons and one daughter; and 3rd, my little Mary, who died an infant, a few months before her beloved mother. I felt her death keenly. The instinctive bond placed in the wisdom of our Heavenly Father between parents and their offspring was torn asunder; and for long after, when I saw a tree from which a limb had been rent, I thought I felt as the tree looked—bereft! Nevertheless my heart was submissively bowed before the Lord, and thankful that she was spared the temptations and trials which attend lengthened days, and I have no doubt she is among the redeemed by Jesus Christ. For 'where there is no law, there is no transgression.' 'And sin is not imputed where there is no law;' and there is plainly no law to little children. Whatsoever was lost to them by the fall, was restored to them in Christ; and justice is one of the attributes of God, who therefore cannot condemn for sin, where He allowed no opportunity for its commission.

"In our married life we had a large measure of happiness, being of one mind, in the Lord, and our chief object being His glory. We had a large circle of like-minded relatives and friends with whom we took sweet counsel, and who rejoiced with us in seasons of rejoicing, and sympathized with us and helped us in seasons of trial. We were occasionally separated for short periods by my taking journeys on business, and also by my going from home on religious errands.

"In 1825, our dear brother and sister, Edmund and Elizabeth Janson, paid us a long visit: Edmund had given up business under the belief it was required of him to do so; he had also a strong impression that the residence of

his family was to be under my roof, evidently without any view that when that should come to pass, he would not be one of the number. He had long had the impression that if faithful, the Lord would call him to the work of the ministry; and one First-day he stood up in the Meeting at York, and quoted the words—'Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.' From that time he was almost constantly occupied in the ministry of the Gospel. Within a year he visited most of the Meetings in London and Middlesex Quarterly Meeting, and had religious interviews with individuals both in our own Society and out of it. He remarked it was very unexpected to himself to be thus all at once drawn into such continuous labour; but when he thought upon it, the words of the Lord Jesus came before him, 'Work while it is day, for the night cometh wherein no man can work.' After he had thus been labouring to bring people to a close attention to their own state before the Lord, he suddenly fell ill with a low fever, which in a few days closed his useful life: he died 9th month, 2nd, 1826, aged 28. His widow was sustained by Divine help, and in the course of the following summer she came to York to be with my beloved wife, whose health had been long declining, bringing her two children with her; and my precious one dying in the 12th month, her sister gave up her house at Tottenham, and took up her abode with her family under my roof, according to the presentiment of her deceased husband. From this time our families were united, and our children brought up together to our mutual comfort, the blessing of our Heavenly Father resting largely on this arrangement.

"Toward the close of my beloved Deborah's life we

took her to Scarborough, in the hope that the sea air might revive her, as it had done at some former times; but it soon became evident that the balance of life was going down. I was greatly distressed at the prospect of losing her, and cried to the Lord in my sorrow; I appealed to Him as having strengthened the faith of Abraham, so as to enable him to offer up his son Isaac; and I begged Him in like manner, to strengthen me to offer up my beloved one, in true resignation to His disposal; and the Lord heard and answered my prayer, and He enabled her also to resign myself and our dear children into His holy keeping. He comforted and strengthened us together, so that we became able to converse calmly on the prospect before us. And when the end came, He gave me for many days a wonderful sense of the glory of the redeemed spirit of my precious one, taken home to Himself. She died at York on the 10th of 12th month, 1827."

Deborah Backhouse first spoke as a minister in 1819. Her communications in this line of labour were neither frequent nor long, but were clear and edifying. About a year after her marriage, with the concurrence of her Monthly Meeting, and in company with her friend Ann Alexander, she visited in Gospel love the families belonging to York Meeting. She was a very affectionate wife and mother, exemplary in religious care over her children and servants, and very methodical in her domestic concerns.

Not a fortnight had elapsed from the death of Deborah Backhouse, before the family were again brought into deep sorrow by the removal of Hannah, the wife of Thomas Backhouse. She died a few weeks after her confinement, leaving an infant daughter. As might be supposed, the two Brothers were brought into tender sympathy with

each other under these very affecting circumstances. "And in little more than a year," James Backhouse remarks in his memoranda, "We were again called to part with another precious member of our family, my youngest sister, Ann Dorothy Backhouse: she died in the 4th month, 1829, aged nearly 24 years."

In these bereavements, following each other in rapid succession, J. B.'s Christian resignation was conspicuous. His heart responded to the language, "It is the Lord, let Him do what seemeth Him good." Much mercy had been extended to these dear members of his family, and they were permitted to have the blessed assurance of an eternal inheritance through their Saviour's love.

CHAPTER IV.

Preaches on Race Course—Tract on Racing—Musical Festival—Preaches on Market Cross—Religious visits—Temperance—Adult School.

For some years James Backhouse was brought under great concern on behalf of the people, who on the occurrence of the York Races assembled on the Race Course, for the purpose of seeing the horses led out on the previous Sabbath day. In the summer of 1825, he believed the time had arrived when he was required to go among them, and address them on their eternal interests. After much conflict of mind he consulted some of his friends, and accompanied by his relative, Caleb Williams, and a worthy Elder, George Baker, they proceeded and took their stand in the midst of about two thousand people, who attracted by their appearance, soon drew around them. "I was so buried in the crowd," he remarks, "that a man selling drink in a booth offered to empty a barrel for me to stand upon, but seeing a frame such as casks are placed on, he brought it, and I stood upon it. Feeling much for their eternal welfare, I called their attention to it, and to the necessity of repentance, and of taking up the cross and following Christ, if they would become His disciples; also the danger of living in an unregenerate state, even though called Christians. A solemn silence ensued, and continued till we withdrew, which we did before the horses were brought out. The circumstance was favourably noticed in the newspapers the following week, though it was

remarked, 'They feared it was but like the spilling of a bucket of water upon a dusty road.'" J. B. never felt it laid upon him to visit the people on a similar occasion, but he joined, he records, "Thomas Richardson, a pious clergyman of the Episcopal Church, in preparing and circulating a Tract pointing out the evils of horse-racing."

In the autumn of this year, a Musical Festival was held in the Minster at York, and under great concern lest on account of its being under the semblance of religion any well disposed people should be ensnared by it, James Backhouse issued an address of warning, in which he says,—"Seeing that 'God is a Spirit, and they that worship Him must worship Him in Spirit and in truth,' according to the declaration of Christ, the question naturally arises, What is there in all this pomp and parade? Is the mind rendered more sensible of its fallen and lost state? Are the audience humbled into a sense of their own inability to do anything of themselves to save themselves from under the dominion of sin? Is their faith strengthened in dependence upon the help that is in Christ alone? Is it not rather the case, that the mind being drawn into a sort of solemn admiration of those sounds, which the imagination represents as having the semblance of heavenly sounds, runs into danger of bowing to a fancied image of things above? * * * *

"If we consider the Musical Festival as an amusement, we must even tremble for those who run into it; who thus amuse themselves with the most solemn subjects connected with the Divine Being, and with man's salvation, and who encourage the performers, many of whom are selected from Theatres and other places of vain amusement, to take the name of the Most High into their mouths, for

their amusement. How will such stand before Him in the day of judgment, who has commanded, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain?'"

Between the year 1824, when James Backhouse was recorded as a Minister, and the period when he was left a widower, in 1827, he was at intervals engaged in religious labour, chiefly within the compass of his own Monthly Meeting and in Lincolnshire.

At Thirsk, he believed it was required of him to preach to the people who had assembled for the market there. The subject had at previous times been before him; but on driving out of the town with a view of appointing a Meeting at Northallerton, he says, "The matter came so weightily before my mind, I mentioned it to my companion, John Johnson, of Sutton, and he signified his willingness to accompany me. We turned back; I gave my gig in charge to the ostler of an inn close at hand, and went directly to the market cross. I was so strengthened for the occasion, that I remembered the walls of Jericho falling down, so that the people went straight up before them. After standing still a short time, it sprang in my heart to speak on the necessity of repentance toward God, and faith toward our Lord Jesus Christ, in order to our becoming true Christians; and to point out the unprofitableness of a profession of Christianity without a corresponding practice. The people gathered around, and I observed some of the women, with their baskets on their arms wiping away their tears with the corners of their shawls. I concluded my brief address with the words of gracious invitation: 'Let the wicked forsake his way, and the

unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.'

"We left the cross, which has since been removed, for the better accommodation of the market, just before the market began, with thankful hearts, for the help the Lord had granted us for the fulfilment of this little service."

"In the spring of 1827 I joined my dear senior Friends, Mabel Hipsley and Isabel Casson, in a visit to friends in Lincolnshire. The conversation of these my more experienced friends was cheering and edifying to me, and a friendship for them, and for some others who helped us in our service for the Lord, was formed in the unity of the Spirit and the love of Christ, which continued to the end of their respective lives."

Parting with the two Friends before named, James Backhouse, accompanied by a worthy Elder, held several Meetings on the eastern side of Lincolnshire. "People," he remarks, "seemed very ready to respond to the invitation to these Meetings, and we distributed a large number of tracts and small books among them. Some books were placed in Circulating Libraries, in the hope that they might counteract, at least in some small degree, the evil principles which many of the books generally found in these libraries are calculated to foster.

"A Meeting at Ravendale was held out of doors; the people who were collected from ten villages standing. We were favoured with a precious feeling of Divine influence, drawing us into a reverent state of mind before the Lord, and we parted from them under a remarkable degree of the feeling of the love of our Heavenly Father.

"At the close of the Meeting, a person from each village

was requested to come forward to receive a parcel of tracts, previously prepared for them. Many of the people remained standing on the spot in silent meditation, when we passed them some time after, on our way to Grimsby.

"On returning the minute liberating me for service in Lincolnshire, I obtained one for holding Meetings with the public within the compass of York Monthly Meeting. After holding several of these, some of which were very large, I felt released from the exercise, and this earlier than I had expected, but I found my good Lord and Master thus dealt with me in great mercy; for the health of my precious wife soon after began to decline, so as to render my constant attention to her necessary."

After the decease of Deborah Backhouse, as before stated, James Backhouse, in the following spring, joined his friend Benjamin Seebohm in a visit to the Meetings of Norfolk, Suffolk, and Essex.

"On our way into Norfolk," he remarks, "we were at some of the Meetings in Derbyshire, Nottinghamshire, Leicestershire, and Cambridgeshire. In several meetings which were appointed for us we had very little to express, and in some, including one to which the public were invited, we were wholly silent, being thus led contrary to the wisdom of man, to preach by example dependence on Divine direction and teaching. Our chief service seemed to be toward those who might be compared to stray sheep, and yet who were not insensible to their own condition, and our labonr among these was not altogether in vain. We had also to extend encouragement to such as were desiring a closer acquaintance with the Good Shepherd. After attending the Yearly Meeting in London, and holding a few Meetings by public invitation, we returned home;

but shortly after, united again in visiting the Friends of Settle and Knaresbro' Monthly Meeting, in their families. Many of these were among the poor of this world, but not a few of them were rich in faith, and were noble examples of contentment and independence.

"In the summer of 1829, my dear friend Benjamin Seebohm again joined me in visiting the families comprising the Meetings of Friends in York Monthly Meeting, whether in membership or not. This occupied us closely for about five weeks, for we believed it required of us in many cases, to see the young people apart from the elder, and in some to see the members of the families individually. I was much kept in a condition deeply sensible of being 'compassed with infirmity;' often in the interval of these services, in great conflict through evil propensities, such as human nature is heir to, through the fall of our first parents, and which are often greatly aggravated by having been yielded to. But in the condescension of Divine mercy, I was given deeply to understand the declaration, 'As in Adam all die, so in Christ shall all be made alive.' The love of Christ, and the efficacy of His blood in cleansing me from sin, I largely experienced. And humbling as the evidence of my own weakness was, and still is, it was graciously over-ruled in bringing me into enduring 'compassion for the ignorant and them that are out of the way;' though I often felt it was in the Lord's mercy, I was not utterly cast down."

In the early part of 1830, James Backhouse was again engaged in religious service in several of the Midland Counties. In some places he felt drawn to the inhabitants who were not professing with Friends, and held a few Meetings with them. And to some scattered Meetings of

Friends, which he was unable to attend, he addressed the following Epistle :—

"Dear Friends,

"Being unexpectedly prevented from getting to see you, in the course of a visit to Friends in these parts, I adopt this mode of communicating to you the exercise of my mind on your account.

"Believing that all are invited of our Heavenly Father to participate in the fulness of the blessings of the Gospel of Christ, even to witness restoration by Christ, to that image of God in which man was created, I earnestly desire that none of you may be resting satisfied short of attaining to this mark, and that all may be engaged to leave the things that are behind, and to reach forward toward it, that so they may obtain the prize of our high calling of God through Jesus Christ our Lord.

"Be entreated to examine your own states, lest by any means the enemy of your souls should be inducing any of you to rest short of the 'rest which is prepared for the people of God.'

"Remember the first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and if we give the world, or the things of it, the first place in our affections, we are sinners in His sight, before whom we must give an account. Let these considerations stimulate you to diligence in daily bringing your deeds to the light of Christ, in order that it may be made manifest to you how far they are wrought in God. Then if your hearts condemn you not, you shall have confidence toward God, but if your hearts

condemn you, whether for omissions or commissions, remember, 'God is greater than your hearts, and knoweth all things.' Therefore when condemnation is felt, lose no time in humbling yourselves in His sight, and in confessing your faults before Him, and in praying unto Him to forgive your sins for the sake of Christ who died for us; and wait upon Him, to feel the evidence of this being sealed upon your minds by the Holy Spirit. For unless we maintain a daily exercise of soul before God, we shall soon become languid and dry in religion, and shall lose that sense of acceptance with God, and that communion of Spirit with the Father, and with the Son, which those who yield their hearts and affections to the influence of the Holy Spirit, enjoy; and which we ought never to rest satisfied without. For without this we cannot have the witness of the Holy Spirit in our hearts, that we are the children of God. And if we have not this witness, what is the ground of our hope of salvation?

"And, dear Friends, when made sensible in the secret of your hearts of your own wants, whether of strength, or of grace, or of pardon, or of what sort soever they may be, be encouraged to pour out your petitions for the supply of your need at the Throne of Grace, remembering that if we ask in the name of Jesus we shall receive.

"A sense of necessity is a right qualification for prayer. Be not therefore content with merely feeling your wants. The promise, 'Ye shall receive,' is not to those who only feel their wants, but to those who also ask.

"And seeing that the evil propensities of our fallen nature, and the temptations of Satan, dispose us to neglect and forget these things, be engaged to use diligently the

means put into your power for keeping you in remembrance of them. Amongst these are the daily reading of the Holy Scriptures, both in private and in your families collectively, and retirement for meditation and prayer.

These practices pursued in simplicity and sincerity receive blessing from God. And if we should sometimes be sensible in pursuing them, of nothing but our own weakness, poverty, and unworthiness, this is no just cause for discouragement. For it is very necessary that we should be kept sensible of these in order that we may be preserved in that humble dependent state of mind, with which 'the High and Lofty One, who inhabiteth eternity,' condescends to dwell. And it is needful we should be sensible of our own inability to supply our own wants, in order that we may be induced, with fervency of soul to pray for supplies of Spiritual food,—even of the Bread which cometh down from Heaven. And that you may daily seek for this, so that your souls may be nourished up unto eternal life, is the earnest desire of your Friend,

JAMES BACKHOUSE.

Dated from Tamworth,
28th of 5th month, 1830."

Our dear Friend was ever ready to co-operate in philanthropic movements, so far as he felt ability to do so. The best interests of his fellow-citizens were very near to his heart. And believing that intemperance was at the root of much misery and degradation, he was very earnest in promoting the Temperance cause. "I was," he writes, "among the number who early signed the Temperance Pledge, and with many years' experience, I am fully satisfied of the benefit of so doing. Indeed, no single act

of my life has, in the retrospect, afforded me more unmixed satisfaction. And the same may be said of the experience of countless thousands to whom it has proved an inestimable blessing."

In conjunction with his friend Samuel Tuke and others, he was diligent in attention to an adult evening School. An old man, who through their instrumentality was enabled to read his Bible, was an object of great interest to his teachers. He was seventy years of age when he first learned to read. Having mastered the difficulty of spelling through a few verses of the New Testament, with joy he would call to his neighbours to "come in and hear the sweet words of Jesus!" Sustained by his Saviour's love, and rejoicing in the truths of the Gospel, this aged Christian, "poor in this world, but rich in faith," in great peace finished his earthly course.

CHAPTER V.

Certificates—G. W. Walker—Ballotted for Militia—Sentiments on War—Leaves Home—Detention in London—Sails for Australian Colonies.

AGAIN we copy from the memoranda: "The subject of paying a religious visit to the Australian Colonies, pressed so much on my mind toward the close of 1830, that I believed the time to be come for moving in it. My dear aged friend, Thomas Shillitoe had had a view to a similar service several years before, and had cast it before his Monthly and Quarterly Meeting, and the Yearly Meeting of Ministers and Elders, and had obtained certificates of their unity; but no companion presenting, the subject rested with him from year to year. Previous to his going to America, on a religious visit, I mentioned to him my feelings, and told him if he saw his way to proceed to New South Wales, I was prepared to offer to accompany him. He replied that America was then before him, and he did not know how it might be should he be permitted to return. On his return I again spoke to him on the subject, and told him, that I believed the time was come for me to move in the matter, whether he did or not. He said he had long dwelt under the exercise; and alluding to his own advanced age, and that of his wife, signified that he did not now know how it might be with him in regard to this service. It proved, however, that the further steps I took in the matter, the more the burden was removed from his mind. Thus our good Lord and Master saw meet

to take the burden off the shoulders of His aged servant and to lay it upon one who was younger.

"When I mentioned my prospect, which now also extended to South Africa, to my brother Thomas, he feelingly remarked, 'Well, it is proper such impressions should be attended to.' This seemed to be the view of all my dear relatives notwithstanding the long separation such a service would necessarily occasion, and that some of them would have to take charge of my family and affairs during my absence; but they feared the Lord, and desired the extension of His kingdom above every other consideration. I opened the subject to York Monthly Meeting in the 11th month of 1830, and though no doubt of my being called of the Lord to this service appeared amongst those assembled, they prudently referred the further consideration of it till the following 12th month, when a Certificate of its unity was given me, 'To visit in the love of the Gospel the Inhabitants of the British Colonies and Settlements in New Holland, Van Diemen's Land, and South Africa.' This Certificate was also indorsed by York Quarterly Meeting the same month.

"The subject also received the solid deliberation of the Yearly Meeting of Ministers and Elders, in the 5th month of 1831; but this Meeting expressed its judgment that I should not proceed without a suitable companion, the approval of whom, and other needful arrangements, devolved on the Meeting appointed to carry out such preliminaries."

Much interest was felt by Friends generally, in the prospect of this devoted Servant's religious labour in parts of the world which at that period were but little known in England, in comparison with what is now the case. The

voyage was one of many months' duration, and consequently epistolary communication was very slow.

Whilst he was engaged in making arrangements for a long absence from his native land, he received a notice that he was ballotted to serve in the Militia, with an order that he "was required to appear before the Deputy Lieutenants, to be inspected, to take the oath in that behalf required, and to be enrolled to serve in the Militia as a private Militia man, for the space of five years; otherwise to produce a Substitute!"

"One of the Deputy Lieutenants," J. B. remarks, "was a clergyman of the Episcopal Church of England, and both were persons with whom I had a friendly acquaintance. Being so engaged at the time fixed upon as to be unable to appear before them in person, I addressed to them the following letter:—'Having received a notice of being ballotted for the Militia, with an order to appear before you on the 20th day of the present month, to be inspected, to take the oath in that behalf required, and to be enrolled in the Militia or otherwise to produce a substitute for the same; I beg leave to state to you that I have long ago enlisted in the service of Christ, whose coming into the world was announced by Angels, with the anthem, 'Glory to God in the highest, and on earth Peace, good will toward men,' And who, when personally assaulted, would not allow His immediate followers to fight, even in His own defence; but said, 'If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My Kingdom not from hence.' He also commanded His disciples not to swear at all. I therefore as a Christian cannot swear, nor can I become a soldier, neither can I engage

any one to become one in my stead; as I cannot conscientiously do that by proxy, which I cannot for conscience sake do in person.

"In saying so much, however, I do not wish to be understood to conclude, that amongst soldiers there are no Christians. I hope there are many; but I am fully satisfied that the profession of a soldier is no part of their Christianity; and that when Christian Principles become fully recognized by Christians there will be none found as soldiers, and that Christians will attend to the command of Christ, not to swear.

"I soon after received notice that the Deputy Lieutenants, as I had not appeared before them, had hired a substitute in my stead, for the sum of six pounds seven shillings and sixpence, and for this sum they issued a warrant of distress on my goods and chattels. A spring clock was taken from my passage to raise the amount. The constables who took it making no claim for expenses, though allowed to do so by warrant."*

In looking forward to the service before him, James Backhouse remarks, "I have always shrunk from regarding it as arduous! I knew that of the attendant troubles, only those of one day would come at once, and I did not doubt but my Heavenly Father would grant grace and strength according to the declaration, 'As thy days, so shall thy strength be!' And compared with the sacrifices men make for worldly objects, and the risks they run for the attainment of them, those contemplated seemed insignificant, when looked upon for so much more worthy

* This Timepiece was sold to a Clockmaker in York, and was some time after purchased for the Friends' Girls' School, and from that institution it was again seized in lieu of Church-rates.

an object. I therefore looked forward to it without any dismal forebodings or reluctant withholdings. I felt that my God was my strength. And He gave me such a constraining sense of His love in Christ Jesus, as made it in a great degree my meat and drink to do His will.

"In this prospect of an absence of several years from my family, and which extended from 5th month, 1831, to 2nd month, 1841, arrangement was made for my two children remaining with my sister-in-law Elizabeth Janson, who kindly cared for them with her own for a short time; but her health failing, combined with some other causes, they were transferred to my own dear Mother and my sister Elizabeth Backhouse, who also watched over them with maternal solicitude.

"To be able to leave my dear ones under the care of these, and of my brother Thomas Backhouse, and also under the notice of many others to whom I was closely united in the fellowship of the Gospel, was a great privilege, and an unspeakable blessing.

"Several pious persons, not connected with the Society of Friends, took an interest in the view I had of visiting the Prisoner Population of our Convict Colonies, and took considerable pains to bring the subject under the favourable notice of Lord Goderich, the Secretary of State for the Colonies, and from whom, in consequence, I obtained introductions to the Governors, which greatly facilitated the carrying out of the object. Among these were Miss Harcourt, the daughter of the Archbishop of York. She kindly brought it before Lord Morpeth; afterwards the Earl of Carlisle; and he wrote to Lord Goderich commending me to his notice. Sir T. Fowell Buxton also took pains to make way for me: he accompanied me to the

Colonial Office, where he said much more for me than I should have dared to say for myself, but he had a firm belief that the Lord would sustain me, and make way for the service required."

Having made the needful arrangements for so long an absence, James Backhouse took leave of his friends at York, and accompanied by his Mother and other relatives, proceeded to London, where after attending the Yearly Meeting, he records,—"At Tottenham I took leave of my dear relatives who came up with me. It proved a final parting with my beloved Mother; they returned home, and I remained with my kind relatives, William and Mary Janson, till I sailed for Van Diemen's Land, in the 9th month."

An extract from a letter to his sister Sarah Backhouse, dated Tottenham, 9th of 6th month, 1831, will best describe his feelings.

He writes: "I have just parted with our beloved Mother and sister Elizabeth, aunt Robson, and cousin Edward Backhouse, Junior.

"Mother bore the parting better than might have been expected. It did not seem to me like a final separation, and I shall not be surprised if I see you again at York before I get off; but this must be left for the present.

"Our separation was a very silent one, but thou knowest, my beloved Sister, there are times when much is felt and there is no capacity to speak, nor yet to hear to profit; when expression only tends to excite further the already over-excited nervous sensibilities; and in these we must be content to feel in silence, and in silence to commit one another to Divine protection, sparing one another's feelings. For my own part, notwithstanding sympathy made tears

hard to suppress on this affecting occasion, my mind was preserved in a degree of the same peaceful serenity with which I have been so much favoured for the last two weeks, and which has only been interrupted a few times by my not keeping the watch so steadily as I ought to have done, but which has soon been restored again, through that compassionate loving kindness of our Heavenly Father, which healeth our backslidings, forgives our iniquities, and restores our souls, when we are humbled under a sense of our own deviations, and pray for mercy in the name of Jesus, and in faith in His blood shed for us on the Cross.

"This time of suspense with regard to a companion, is made quite a Sabbath to me! How wonderful are the operations of God! How does He in His mercy over-rule events, and bring out of them, or with them effects, which human wisdom or foresight could never have looked for! Who could have anticipated that to an anxious, restless mind like mine, such suspense would have been accompanied by such a calm! but it is God Himself who thus worketh in us, and who enables us in times of trial to rest in quietness and in confidence, casting all our care upon Him. To Him alone be ascribed the glory and the praise."

"During my detention," he continues, "I attended most of the Meetings of Friends in and about London. I also visited Newgate, along with Elizabeth Fry and her companions, in her labours among the female prisoners.

"I attended the Committees of the British and Foreign Bible Society, and the Religious Tract Society, from both of which, as well as the British and Foreign School Society, and Friends' Tract Society, I was largely supplied with books and tracts.

"The subject of a suitable companion for the journey

engaged my attention as well as that of many kind friends; several were suggested, but after much prayer and patient waiting, my friend George Washington Walker, of Newcastle-on-Tyne, was presented to my mind, as the individual whom the Lord had chosen for the work." "I know," he says, writing to his mother on the subject, "it will afford thee, and my other relatives and friends, much satisfaction to be informed there is a probability of my having my dear friend George W. Walker as my companion. If he be liberated for the service, I think we shall all be of the mind that such a companion is well worth waiting for. As regards my own feelings, though I was resigned to have gone alone, I shall regard the provision as a special blessing and mercy from God, who remains to be wonderful in working, and excellent in counsel."

G. W. Walker's mind had been so under preparation for the work, that he speedily gave up to it, and in less than three months from the subject being proposed to him, he had taken leave of his friends in England, and the two Gospel messengers embarked on board the "Science," bound for Tasmania.

CHAPTER VI.

Sails for Australian Colonies—Hobart Town—Macquarie Harbour—Prisoners—Tasmania—State of Church at home—Diversity of gifts—Arrival of Daniel and Charles Wheeler—First Yearly Meeting in Hobart Town—Lieutenant Governor's courtesy.

On the 2nd of 9th Month, 1831, James Backhouse wrote, "We have got our things packed and are to sail to-morrow. We have received letters from Lord Goderich to the Secretaries of the Australian Colonies, sanctioning their granting us leave to visit the convicts remaining under the special care of Government. Numerous are our other letters of introduction, and Friends continue to exhibit a very lively interest in our comfort and accommodation; which is cause of thankfulness to the God of all our mercies."

Thus dependent upon the Lord for guidance and strength, James Backhouse set out on this long and arduous missionary expedition to the Australian Colonies. In that region he spent many years, visiting the Settlers generally in Tasmania, and in many parts of New South Wales, as well as in the young colonies then known as Port Philip, Adelaide, King George's Sound, and the Swan River. His Christian labours were not limited to sect or station. From the highest to the lowest rank,—from the Governors of the Colonies down to the wretched Convicts working in chain gangs upon the roads,—from the wealthy Settler to the Felon in prison; all were included as objects of his Christian solicitude. Salvation, free and full, through faith in the atoning sacrifice of our Lord and Saviour

Jesus Christ, was every where his theme; not unassociated however, with the all important declaration that a saving faith, must be a "living faith," working by love to the purifying of the heart; as is illustrated by the words, "Except a man be born again he cannot see the Kingdom of God." From persons of every religious denomination, he and his companion met with the greatest kindness and assistance in the prosecution of their labours. Writing from Hobart Town on the 20th of 2nd Month, 1832, he remarks on the open door they found, and the great kindness of the Lieutenant Governor, Sir George Arthur to them. "He is," he says, "a very spiritually minded man, and he behaves towards us with the kindness and tenderness of a father. We took tea with him yesterday, and spent a very pleasant and edifying evening in his family; in which the presence of the Son of Peace is to be felt. Indeed I seldom recollect to have sat down to a Scripture Reading where there was more feeling of Heavenly solemnity; and the fatherly care he exercises over the Colony is attended with an evident blessing. It appears to be a general cause of satisfaction that he is likely to remain longer in office, except on the part of a few individuals, where his care to prevent moral degradation falls in the way of the mercenary spirit of some of the Colonists, or he is regarded by them as too strict in not patronizing public amusements. We have just returned from the jail where he has been personally inspecting the convicts brought out by the "Elizabeth," and addressing them on the importance and advantage of moral reformation. After he had finished his address I asked his leave to say something to them, having before promised that when I had any wish for such interviews, I would

inform him. He most readily granted my request, and I had a full opportunity of expressing what was upon my mind. It is an inexpressible comfort to be with such a man; his mind seems to be so enlarged, that he takes a very comprehensive view of the way in which things are likely to operate upon human society, and in consequence of this, no one can more heartily welcome labourers in the cause of religion and morality than he does. The only impression that variety in religious sentiment seems to make upon him, so long as the great principles of the gospel are acknowledged, is the feeling of the necessity of not interfering with the religious scruples of others."

The incidents of the voyages and travels of James Backhouse and his companion, having been published in the volumes entitled, "Narrative of a visit to the Australian Colonies, the Mauritius and South Africa," and also in "The Life and Labours of George Washington Walker,"—render it unnecessary to recapitulate them, but a few extracts from his private letters, will, we believe, be read with interest. Among these is the following written from Port Davey, at that time an uninhabited inlet on the south western coast of Tasmania, the shelter of which was occasionally taken advantage of in stormy weather.

"Port Davey, Van Diemen's Land,
22nd of 5th month, 1832.

"I suppose this may be the first letter ever dated from this place, and the Brig 'Tamar,' of Hobart Town, in which we are passengers, must bring us and it away together. We are on our way to the penal settlement in Macquarie Harbour, and by the kindness of Lieutenant

Governor Arthur, are favoured with a free passage and rations, such as are allowed to soldiers; in addition to which he sent us a quantity of vegetables from the Government gardens, and his lady sent us a box of preserved fruit, &c. The 'Tamar' is a complete prison ship, built at the Penal Settlement by the Convicts transported from Hobart Town, and of this class of twice transported prisoners, we have nineteen on board in irons;—six of the eight sailors and the steward are also Convicts. A sergeant and ten privates are on board as a guard over the prisoners. Captain Burns, a sensible and agreeable man, has charge over her this voyage. We have the company of J. A. Manton, a Wesleyan Missionary, 24 years of age, who is going to the Station at the Penal Settlement for a time; he with the Captain, Mate, and ourselves occupy the cabin.

"25th of 5th month. We remain here still; the storm which drove us into Port Davey is not abated; yesterday it was very rough, with much thunder and rain; but we do not feel our delay tedious, being at anchor in a fine basin where the vessel rides securely. * * * * * I find the retirement from the excitement of Hobart Town beneficial to my health and strength, both of body and mind.

"Two of the prisoners have been ill, and I have again had to act as apothecary, one of the cases is yet of very uncertain issue. After remaining seventeen days in Port Davey the wind changed so as to allow us to put to sea again; we encountered some very rough weather till the 4th of 6th month, when we were favoured to pass the dangerous bar at the mouth of Macquarie Harbour in safety, and to reach the settlement on Sarah's Island, that

evening. We were received by the officers with the greatest kindness. During the seventeen days we spent there, I was the guest of Major Baylee the Commandant, and G. W. Walker of our shipmate, J. A. Manton. Major Baylee is remarkably adapted for the station he occupies. He rules with firmness and kindness, and is greatly respected both by the officers and the prisoners. It was quite in vain for me to expostulate with him about putting himself to inconvenience on my account, and making unnecessary provision for me, and when we left he sent us half a sheep on board, and he has, during the time we have been delayed here at Wellington Head, now a week, waiting for a fair wind to recross the bar, sent us a live sheep with vegetables, &c. These are no common acts of kindness where the Officers themselves have their rations in salt beef and pork, and have rarely any fresh meat except fowls, or a piece of mutton when they kill a sheep of their own, of which they have very few. Government sent down some sheep for them by the "Tamar," and we turned them on to a little island in Port Davey, where they found a tolerable subsistence, but some of them died in the storm, and if we had been out another day, the whole of them must have perished. The Settlement in Macquarie Harbour, is of convicts chiefly sent from Van Diemen's Land, and amongst them are some very desperate characters; but they are kept in subordination under a guard of soldiers; they are employed in felling timber, building ships and boats, and as carpenters, turners, shoemakers, tailors, &c. They generally conduct themselves well; and there are some who have turned to the Lord, and have become bright examples of the power of Divine Grace, from among the very worst. Some of these were

such as had been reprieved from sentence of death, and sent to this place, where they say, the Lord found them, when they sought Him not. We attended several of their religious opportunities to our comfort, and had liberty to labour in them; and had free access to the prisoners at all times. The officers of the Settlement are the Commandant, Surgeon, Missionary, Assistant Deputy Commissariat General, and Master Shipwright. We sailed from the Settlement on the 21st Instant, having on board, beside the ship's crew, H. F. Woolcabe the son of the Commissariat, G. W. Walker, and myself in the cabin; five soldiers, one of them a sergeant, two of their wives and five children; and fourteen prisoners returning to Hobart Town, some of them having nearly, or quite served out the time of their sentence, and others being recommended for indulgence on account of good conduct. Three of the latter are of the number that have become religious men; they seem to be of the description of those who having had much forgiven, love much. As there is no danger of prisoners escaping on their return to Hobart Town from Macquarie Harbour, they are without chains, and walk about on deck where they please. In an evening we assemble with them, and such of the soldiers and sailors as choose to join us in their prison, and read the Bible to them, and give expression to such counsel, exhortation or prayer as we apprehend required of us. And truly we have often seen the 'den of thieves become a house of prayer,' for among those who have turned from darkness to light, some were desperate, hardened thieves. One of them told me me that he was so hardened he thought nothing of committing robbery. This man was awakened by hearing the tract for children, entitled "Little Jane, or

the Young Cottager' read; another at the Settlement, had been sentenced three times to it, and he says the gallows were no terrror to him; he did what he liked in defiance of the laws of God or man, until he met with a severe accident and lost his arm. Another was awakened by the perplexity and suffering, himself and his companions were brought into, in an attempt to run away from the Settlement, and which they were wise enough at last to overcome, by returning and giving themselves up. * *

"During the time we were lying under Wellington Head, a young man, one of the reformed prisoners, twice addressed his fellow prisoners in exhortation to receive the doctrines of the Gospel, and to forsake their evil ways, and once he prayed for them in one of our religious assemblies, much to our comfort. He appealed to them as having known him living in sin, and as having forsaken it through Divine help. He said he had sought and found pardon through Christ; and he declared to them the peace and comfort he had in serving the Lord, and how much greater it was, than he had any idea of, while serving Satan, and he exhorted them to repent and turn to the Lord, and warned them of the dreadful consequence of remaining in sin.

"We came safely to anchor in Sulivan's Cove, close to Hobart Town, on the morning of the 13th of 7th month. I received many greetings from our friends and acquaintance, amongst whom various reports of the Tamar's being lost had got afloat. We were informed by our Wesleyan friends that many prayers had been put up for us. The Lieutenant Governor expressd great pleasure at seeing us again; he had been so anxious respecting our safety, as to have proposed sending a boat out to see after us, lest we

should have been cast away, and be in a state of suffering on any part of the coast, and probably he would not have been dissuaded from doing so, had we been many days longer. We feel well satisfied in having made the voyage, which was deeply interesting to us."

After visiting the Settlement of Aborigines on Flinder's Island, in Bass's Straits,—Circular Head, and the Hampshire Hills, the travellers reached Launceston, from whence J. B. wrote in reference to his feelings in passing through districts where epistolary intercourse had been suspended. "I felt it a trial being without any intelligence from England for ten months, and gloomy forebodings would sometimes arise of Cholera, &c.; I was however favoured at such seasons to attain to a degree of quietness and confidence, in which there was peace in feeling renewedly that I had committed all to the Lord, and in the belief that He would not permit any trial to befall me, but what He would also give me strength to bear. I was enabled to repose upon His mercy and goodness, and now I can look upon the providence by which I was prevented from hearing the Cholera was really around you, till I also heard that the plague was stayed, as a special blessing. For though in the uncertainty of the case, often when in every sense it was a very low season with me, I was favoured to feel that sustaining help which took away the fear of evil tidings, I cannot assure myself that had I really known that you were surrounded by the pestilence, I should so readily have admitted the consolation graciously offered through the mercy of Him who continues 'High Priest for ever, touched with the feeling of our infirmities.' In this mercy I still wish to confide, knowing that it is only

through the condescending goodness of the Almighty that we are kept in seasons of apparent safety. And whether we be spared to see one another in the body again or not, is not much a matter of anxiety with me, if we be but kept from falling away, and prepared to meet the Lord at His coming. The days of the sojourn of man on the earth are but few, they pass rapidly away, and from within and from without they are full of trouble, but if preserved in the fear of the Lord; where tribulations abound, consolations abound also.

"It is an unspeakable mercy to see poor creatures who have lived in halting, backsliding, or neglect of obedience to the will of God, at last brought under the visitation of the mercy of God in Christ Jesus, and to hear them bear testimony to the evidence of this mercy being extended to themselves. But how unspeakably superior as regards the glory of God, and the comfort of retrospective view, is the state of those who having given heed to these things in early life, have through repentance and faith, witnessed their peace to be made with God; and who have through the remainder of their days, proved their love to Him, 'growing in grace,' and 'perfecting holiness in His fear.' How unspeakably more glorious is the termination of life in such as these; though they only may receive a penny; yet they rest from their labours and their works do follow them.

"I am quite aware that these have nothing but Divine Mercy to trust to; and that they have nothing to boast of, for the glory all belongs to God; yet what a privilege to be able to give Him the glory! and what a comfort and encouragement to those newly setting out, in their Christian course, are such examples! In fine: How much more

desirable to see persons advancing from childhood in grace, to the stature of young men and strong men in Christ, serving the Lord and promoting His glory in their generation;—than to see persons die children in grace, when far advanced in years; or if they have ever witnessed a birth unto righteousness in early life, to be so blighted through disobedience, and neglect of seeking a daily participation in the Bread that cometh down from Heaven, as to produce a state of dwarfishness and imbecility indicating scarcely more than the existence of life."

Writing again in reference to the state of the Church at home, he thus expresses his views :—"I long that diversity of gifts and administrations may not be mistaken for difference of principle and doctrine, and thus Satan gain an advantage.

"My wish and prayer is, that Friends may beware of the subtleties of Satan, lest he should set them at variance about words. And that Friends may become deepened in spiritual exercise, looking to the Lord as their teacher, and patiently abiding the baptisms of the Holy Ghost and of fire, by which the evils of our nature are subdued. Thus would they attain to a state to discern betwixt evil and good, by having their senses exercised by use; and they would neither wink at evil in themselves, nor in others, but when they fell into any temptation, they would seek the renewal of their peace, through renewed submission to the power of the Holy Spirit, and the exercise of faith in the atoning blood of Christ, and they would become increasingly concerned to direct others in the paths of life. I am persuaded where there is unsoundness of doctrine, it is among those who shrink from the cross, instead of bowing with humiliation under the chastisements of the

Lord's hand for lukewarmness and other sins, and instead of seeking patiently for mercy through faith in Christ and for the help of the Spirit to enable them to increase in diligence, in watchfulness and in prayer, under the feeling of their own weakness and of the Lord's power and willingness to save."

During the long and interesting visit of James Backhouse and George W. Walker in Tasmania, they "met with many pious persons among members of the Church of England, the Presbyterians, Independents and Methodists. "The general state of society," he remarks, "is much better than I had expected,—quite equal to what it is in most parts of England. The great number of persons of intelligence and enterprise, who have come out as settlers from various parts of the United Kingdom, and especially from Scotland and Ireland, have by mixture in association under circumstances in which their energies are called forth, produced a population of an enlightened kind. But if we look on the other side of the subject, it is to be feared there is a much more numerous part of the Settlers, who have come out merely with the view of making money, and whose cupidity induces them to sacrifice everything to it, both as to moral principle and the hope of Heaven; and there are numbers who become inveterate tipplers both among the Settlers and that part of the convict population that has become free. These generally fall into indigence, or return to bad habits and again get into prison, and many of them end their days by sudden death, which is very frequent in this Island.

"There is great openness to acknowledge the conformity of the views Friends have taken of the Gospel, with what is set forth in Holy Scripture, and though very few may

so far take up the cross as to adopt them, I do believe many who have been fighting as uncertainly, have had their attention turned to the teaching of the Holy Spirit, so as to receive a clearer manifestation of the principles of the Gospel, and more practical application of faith in Jesus Christ, so as to have grown in grace; others who have had their understandings enlightened, and their hearts warmed by the influence of the love of God, have proved in too many instances, as men beholding their natural faces in a glass—they have beheld themselves and gone away, and straightway forgotten what manner of men they were."

About twenty individuals in Hobart Town united in religious worship with our friends; and the little meeting then gathered has been continued down to the present period to the comfort and strengthening of many in their christian course. Throughout the Colony there were individuals, who were either members of the Society of Friends, or who had some connexion with it; and these were encouraged to meet together as a Yearly Meeting. Shortly before holding the first under this name, Daniel and Charles Wheeler arrived from England; they were on a Gospel mission to the Islands of the Pacific. Of this event James Backhouse writes, "It was very pleasant that our dear friends arrived in time to attend the first Yearly Meeting in Van Diemen's Land, and also the Monthly Meeting held the previous day, both of which were times of much favour; the presence of the Great Head of the Church being sensibly felt.

"The sense of heavenly unction that was vouchsafed in the various sittings of this Yearly Meeting, and which often incited to short testimonies, and to offerings in vocal

prayer, strongly confirmed the belief that it was in the Divine will that this little body of Friends should be thus organized. Similar feelings have often attended the Monthly Meetings, and also the Meetings for Worship; the minds of Friends being gathered inward to waiting upon the Lord, as He is pleased to reveal Himself by the Holy Spirit in the secret of the heart, these seasons have often been blessed with the overshadowing of His Almighty presence; though at other times a sense of poverty and weakness have been dispensed truly profitable in keeping the creature dependent upon God for fulness and strength, and relying on the mediation of our Great High Priest, who is touched with the feeling of our infirmities.

"The company of our dear friends Daniel and Charles Wheeler has been a real comfort and help to us; and we are likely in a few days to sail with them on board the 'Henry Freeling,' for Sydney.

"It is a great favour to feel so clear of Van Diemen's Land, and to be enabled to leave with the prospect that the simple Truth as it is in Jesus, will be borne testimony to by those we leave behind; many of whom we do not doubt are growing in grace. A few other persons are drawing toward Friends, being awakened to a sense of the necessity of ceasing from creaturely activity in religious matters, and of waiting on God for the inward manifestation of His will, and for strength to perform it. Some of these have long made a profession of religion, and have been esteemed for their piety among their fellow professors, and have known much of the comfort of the evidence of past sin being blotted out for Christ's sake, but they have found that in order to 'perfect holiness in the fear of the Lord,' it was necessary for them to cease from man, and to wait

in stillness upon the Lord for the renewal of their strength from day to day. I do believe the doctrine of the teaching of the Spirit, as viewed by Friends, is the best calculated to awaken sinners, and to lead them to Christ, and many I have no doubt have felt it so in this Colony."

Before James Backhouse and G. W. Walker left Van Diemen's Land, now called Tasmania, they were warmly thanked by the Lieutenant Governor, Sir George Arthur, for "the services they had rendered the Government, by their information, suggestions and recommendations in connexion with the Penal Settlements, and also with the Settlement on Flinder's Island, in Bass's Straits," where, under the care of the Government the few remaining Tasmanian Aborigines had been placed. These though under careful supervision and instruction, gradually diminished in number, and are now extinct, the last dying in 1869.

CHAPTER VII.

Sails for Sydney—Norfolk Island—Sydney—Letter—Silent Meetings—Governor's permission to visit Prisoners—Wellington Valley—Scientific Knowledge—Chain Gangs—Aborigines—Moreton Bay—Governor Sir R. Bourke's Message.

On the 12th of 12th Month, 1834, in company with their friends Daniel and Charles Wheeler, James Backhouse and his companion, sailed in the "Henry Freeling," for Sydney; they passed Botany Bay on the 20th, and entering Port Jackson, landed at Sydney Cove. On the 27th, J. B. records: "We proceeded to the office of the Colonial Secretary who accompanied us to the Government House, and introduced us to Major General Sir Richard Bourke, the Governor, by whom we were courteously received. He alluded to some interviews I had with him in London, in 1831, and on my desiring permission to fulfil an apprehended duty in visiting the Penal Settlement on Norfolk Island, in company with G. W. Walker, the Governor informed us that care was exercised in preventing persons, under ordinary circumstances, from landing there; but he readily consented to our going thither, under an apprehension of religious duty, and to our being put on shore there by the 'Henry Freeling' on her way to Tahiti, and being left to be brought back by a Government vessel."

They sailed from Port Jackson, on the 13th of 2nd month, 1835. The interval at Sydney having been much occupied in holding religious meetings with the inhabitants, and also with the Penal population. Norfolk Island, 1000 miles from Sydney, was the most distant point at which they believed themselves called to labour, and by the

Officers of the Establishment, as well as the prisoners, they were cordially received. On leaving the Island at the expiration of about three months, the following address was handed to them:

"Norfolk Island, 29th of April, 1835.

"Gentlemen,

"We, the Prisoners of the Crown, embracing the tenets of the Protestant Faith, cannot from pure motives of unfeigned gratitude, allow you to quit this Island without thus, publicly, expressing our sentiments for your unwearied zeal, and attention to our best interests, since you came amongst us, viz.: the salvation of our immortal souls.

"Permit us to implore, that you would convey to Major Anderson, our Commandant, the deep sense we entertain of his great anxiety, since he assumed the command, for our well-being here and hereafter.

"That a kind Providence may conduct you both in safety, through the trackless deep to the Haven where you would wish to be, is, Gentlemen,

"The ardent wish of

"THIS CONGREGATION."

The return voyage from Norfolk Island to Sydney, occupied three weeks. During a storm on the night of the 6th of 5th month, J. B. records, "Reflecting upon the many snares that are in the world, I felt willing to perish, rather than that I should be permitted to falsify the testimony which the Lord has given me to bear to the truth as it is in Jesus. Unworthy as I felt myself to be of the least of the Lord's mercies, I prayed to Him, if He saw

meet to continue my life, to continue also the baptisms of His Holy Spirit, until the very root of sin should perish. While thus meditating and praying in the storm, I was preserved very peaceful under a sense of the Divine presence."

They were favoured to reach Sydney in safety, where they remained several weeks, diligently labouring for the religious and moral welfare of the inhabitants. The misery engendered by the cheap sale of intoxicating liquors, was a source of great grief to James Backhouse, and he gave several lectures on the subject of Temperance. While variously occupied for the benefit of those around him, he did not forget those he had left at home. From Sydney he writes under date, 15th of 8th month, 1835, "I continue to feel a lively interest in what occurs in my native land, and especially in regard to the things that pertain to life and salvation. The deviation from sound principle among some professing with Friends, is cause for lamentation. I conclude that such cannot have ever clearly understood their own principles, or that from want of a simple and faithful obedience to the discoveries of Divine Light they have relapsed into a measure of darkness, so as not to know whither they go; and to be setting up a theoretical faith in Christ, in the place of a practical faith in Him; substituting an apprehension of the intellect in regard to His atoning sacrifice and mediation, in the place of submission to the Holy Spirit given through Him, which renders these efficacious, to the sanctification of the soul through obedience and the blood of Christ. I hope that many may be stirred up to examine their ground, and availingly to seek the knowledge of the Truth as it is in Jesus, and to walk therein, so that instead of relapsing

into darkness, their path may shine more and more unto the perfect day.

"I believe few who have been brought up among Friends know fully their privileges; certainly I did not till I was cast so much among other people;—till we felt it our place to sit as spectators in other congregations till their services were gone through, in order to obtain opportunities for religious communication to the people at the close of these services;—I had no idea of the monotonous repetitions of the same words for prayers and thanksgivings, nor the effect, in leading away the hearers from the immediate teaching of Christ, to leaning upon the teaching of the ministers, that a paid ministry too generally produces. Truly the solemnity, even of many of our poorer silent meetings, and the instruction to be derived in them, and the liveliness of many plain and brief sermons, delivered in homely style, in those that are not quite silent,—are far to be preferred to this continual repetition. I by no means wish to disparage these services, however below their proper place, nor to say, that to those who have seen no farther, they are of no use; very far otherwise,—for I believe that to those who have seen no farther, the very rehearsal of these important truths is a means of keeping them in remembrance, often profitably; and that among those who are sincere, yet do not see their way out of these things, a degree of the baptizing power of the Spirit is often known. But many of these congregations come nearer to the sincere worshippers, through the medium of types and shadows, and rehearsals, under the law of Moses, than to the spiritual worshippers under the clearly and fully received dispensation of the Gospel. I have no doubt but that those who fear God

and work righteousness under all the varied gradations between the two, are accepted of Him. But whose privileges are the greatest? and who know the Lord with the most certainty? Truly those who are the most conformed to the image of His Son, in whom there is light, and life, and salvation, without the intervention of forms and ceremonies."

From Sydney he again writes to a relative in England: "I desire to be reverently thankful to the Author of all our mercies, who by the operation of His Holy Spirit, has wrought upon your minds a willingness to give me up freely for the work whereunto I cannot doubt He has called me—even to proclaim the riches of His grace in Christ Jesus amongst the most lost and depraved portions of the British Nation. I am persuaded that nothing short of His Almighty power could have produced this effect upon your minds, or have prepared mine for the sacrifice, or kept me from sinking under the attendant conflicts; and my conviction remains unshaken, that it is the perceptible operation of His Spirit, by which my mind is sustained; and the revelation of His will by which we are enabled to take one step after another with comfort in our course; and that it is by the immediate teaching of the same blessed Spirit that a religious progress is to be made from its first step to its final consummation; also, that the more we attain to a true silent waiting upon God, the more we shall be given to know His holy will concerning us, and be qualified by Him to speak or to do that which He requires of us;—to glorify God in our bodies, and in our spirits which are God's.

"The state of those professing with Friends in Sydney is by no means very encouraging; they are a care to us,

but if by our caring for them, any of them be established in grace, we are willing to bear the burden."

Before proceeding on their journey in New South Wales, the following Government despatch was forwarded to them:—

"Colonial Secretary's Office,
"Sydney, 29th August, 1835.

"Messrs. James Backhouse and George Washington Walker, of the Society of Friends, having requested permission to visit the Jails, Convict Barracks, Road Parties, Ironed Gangs, Female Factory, and other places where Convicts are employed or confined, in this Colony, with the view of being able to diffuse religious and moral instruction amongst them, His Excellency, Sir Richard Bourke, has been pleased to authorize that these gentlemen be permitted accordingly, and to direct that the several Superintendents, Jailers, and all others in charge, be required to afford to them all possible facilities in the execution of their laudable intentions.

By Command of
His Excellency the Governor,
ALEXANDER MC LEAY."

In accordance with the liberty granted, James Backhouse and his companion set out on a visit to the interior as far as Wellington Valley, 200 miles from Sydney. This as well as many other of J. B's. journeys in Australia, was performed on foot, being as he remarked, "The most independent mode, as well as giving the easiest access to that part of the prisoner population assigned to Settlers as Servants."

J. B's. Botanical and Scientific knowledge, and his habits of close observation rendered him not only an interesting companion to many of the Settlers, but also a very useful visitor in a comparatively newly settled Colony. The study of the wonderful works of God, was ever to him a source of enjoyment and of profit; and these works of creative wisdom, as seen in a region where new forms of beauty frequently met his eye, proved to him a source of relaxation and of refreshment during many a weary journey, whilst engaged in this extensive and important mission. The more extended results of his botanical observations are thus referred to by Dr. Hooker, the director of the Royal Botanical Gardens at Kew. "The journey was undertaken, as Mr. Backhouse's 'Narrative' informs us, solely for the purpose of discharging a religious duty, but owing to his knowledge of Botany, his connexion with a fine Horticultural Establishment at York, and his love of observing, and collecting, the results of his journey have proved extremely valuable in a scientific point of view, and have added much to our familiarity with Australian vegetation."

On returning to Sydney, on the 30th of 10th month, 1835, James Backhouse writes: "We have safely accomplished our visit to the southern part of New South Wales, which we were favoured to get through in about six weeks; the weather became very hot before we completed it, but we were permitted to return in good health, notwithstanding the general prevalence of an Influenza which laid up whole families, and cases of which occurred in almost every house. The visit yielded us some satisfaction, and every where we found much hospitality, though

in many places, a lamentable neglect of attention to things of eternal importance. We went as far as Goulburn, but there are sheep stations for nearly 200 miles farther. The white population is spreading like a mighty flood over this extensive Country. The gangs of prisoners working in chains, which we met with, were by the Governor's permission, allowed to suspend their work whilst we addressed them on subjects connected with their eternal interest. On these occasions we assembled the men by the road side, and extended religious counsel to them, the guard standing at the time, as they generally do, in a position to prevent any of the prisoners running away. The soldiers often use irritating language, mixed with curses, in speaking to the prisoners, which is of bad influence, in hardening them, when they greatly need to be rendered more susceptible of good. While in the act of assembling on one occasion, one man picked the pocket of another of a tobacco-box; he was seen, and knocked down by one of the guard, near to the place where I was standing; this circumstance occasioned no perceptible disturbance among the others, and I trust there were some present, who, at least for a time, were brought to think on eternal things.

"The message of love and mercy often made a softening impression on these prisoners, and we separated under different feelings on their part, to those with which they met us. The baptizing power of the Holy Spirit was felt, and their attention turned to their own convictions of sin, as the work of this blessed Spirit, and as the message of the mercy of their Heavenly Father, seeking to lead them to repentance, in order that they might obtain salvation through His beloved Son. As we enjoined no forms of

worship, but simply after a pause said what was upon our minds, or prayed for them, none seemed to take it amiss. If it could be done, we always desired them to sit down in order that they might rest at the same time, and if exposed to the sun, we requested them to keep on their hats or caps. These little considerations for their personal comfort, often prepared the way for the reception of our counsel. Near the barracks, we saluted a native Black and his wife, and they returned our tokens of notice. They were the first we had seen in their wild state."

The travellers met with a considerable number of the Aborigines, during the course of this journey; some of these acted as guides through the bush—the path being frequently indicated by notched trees, or at other times followed by the direction of the Compass. J. B. proceeds: "The Blacks of New South Wales are a decreasing race; they do not however appear to be inferior in intellect to other nations; but man when from under the influence of religion and civil institutions, seems to be the same degraded being all the world over."

During the year 1836, and the Spring of 1837, James Backhouse and George W. Walker made repeated voyages from Sydney to the distant Penal Settlements. They were kindly allowed to sail in Government vessels, which were transporting prisoners to their various places of destination. Previous to sailing to Moreton Bay, they were informed "That the Master Attendant had been desired to furnish them with a passage on board the Schooner 'Isabella,' and rations on the passage, and in returning; also to allow them to land at Port Macquarie if practicable, and the weather permitted. A communication was also made to the Commandant of Moreton Bay to furnish them with

full rations during their stay, and to afford every facility in visiting the Government Establishments, &c., and such accommodation as the circumstances of the Settlement would admit."

Our Friends were courteously received by the various Officers attached to these stations, and for them as well as for many of the Settlers, they entertained a warm Christian interest.

On their again returning to Sydney they had the pleasure of welcoming Daniel and Charles Wheeler, who had accomplished a very satisfactory religious visit to the Islands of the Pacific.

The time now drew near in which James Backhouse was favoured to feel that his work in Australia was nearly accomplished. Previously to himself and his companion leaving the Colony, they circulated extensively, "A Christian address to the Free Inhabitants of New South Wales and Van Diemen's Land," and also one addressed to the Prisoner Population.

Although the following message from Major General Sir R. Bourke, was not received until J. B. had returned to his native land, it may not be inappropriate to introduce it here: In writing to a gentleman of his acquaintance he says: "Make known to James Backhouse how highly I appreciate the benevolent spirit, which led him with such fatigue and danger through so many remote countries and across such distant seas, for the temporal and spiritual benefit of his fellow creatures in necessity and darkness—his have been labours of love. I had much pleasure in his company when I could catch him near me in Australia: but he was indefatigable in the pursuit of his object, and on this account I saw much less of him than I desired."

CHAPTER VIII.

Voyage back to Hobart Town—Letter to his Mother—Voyage to Port Philip—Melbourne—Letter—Western Australia—Mauritius—Letter to Friends at Sydney—Sails for the Cape of Good Hope.

After a very stormy voyage from Sydney, James Backhouse and George W. Walker once more arrived in Tasmania, on the 1st of 4th Month, 1837. They made many unsuccessful inquiries respecting vessels proceeding to the Mauritius, and touching at the Settlements on the South Coast of Australia, and at the Swan River; believing it would be right for them to proceed in that direction for the Cape of Good Hope so soon as way should open for them. In the meantime they continued their labours for the edification of those united with them in religious profession, and for the welfare of the Colony generally.

The following extract of a letter from J. B. to his Mother points out their projected progress.

"Hobart Town, 6th of 10th month, 1837.

"My beloved Mother,

"Though the tidings of thy declining state of health have thrown a kind of uncertainty over thy life, and consequent doubt of thy receiving this token of my filial love, I am disposed again to write to thee under a sort of impression that thou art still a sojourner on the earth, and that though the time does not, even now, seem likely to be a very short one that must elapse before I reach my native land, I may yet once again be permitted

to see thee in this state of existence; nevertheless, I desire to leave this, and every other subject in the hands of my Heavenly Father, in whose counsel I believe it is that G. W. Walker and myself are thus detained here, and whose good pleasure I still believe it to be, that we should proceed in the direction pointed out before we left England. There was a time when the idea of our dear Daniel and Charles Wheeler being at liberty to return home before us, was painful to me. I hardly knew how to think of it, and I also felt much for my dear companion in regard to our very protracted continuance in so remarkably different a field of labour, to what Friends absent from their homes on religious service, have usually been engaged in. This, however, through the efficacious operation of Divine Grace I have been mercifully delivered from, and I am now perfectly reconciled to their bearing tidings of us, and to our proceeding by a westerly course, and as way may be opened before us, entering upon one field of labour after another until our dear Lord shall say it is enough. We cannot be employed in better service.

There is a probability of our proceeding so far as King George's Sound by the 'Eudora,' a fine vessel bound for Calcutta, which is expected to sail about the end of the present month, and to touch at the Spencer's Gulf to deliver parts of her cargo before reaching King George's Sound, from which place we hope to reach Swan River by some other conveyance, and from thence to proceed by way of the Mauritius to the Cape of Good Hope. Until I reach the Cape I must not expect any more letters from any of you." * * * * * * *

J. B. again writes, "Having engaged a passage to

King George's Sound by way of Port Philip and South Australia, on board the Barque 'Eudora,' we embarked on the 3rd of 11th month, taking rather a hasty leave of our friends. A few of them accompanied us on board; among these were Daniel and Charles Wheeler, to whom we had been much united in the fellowship of the Gospel, and who sailed for England a few days afterwards. The vessel was quickly got under weigh, our friends bid us farewell, and before we had well arranged our luggage we were at the mouth of the Derwent. After watching the places, in which we continued to feel a deep interest, recede from our view till they disappeared, we retired to rest, overpowered by nausea and fatigue."

To his brother Thomas Backhouse.

"Port Philip, S. Coast of New South Wales,
11th of 11th month, 1837.

"Although the frequency of the voyages of my friend G. W. Walker and myself, may have in some degree diminished the anxieties respecting us, which our dear relatives and friends would naturally feel in the earlier part of our absence from them, I am nevertheless disposed to avail myself of the possibility of transmitting a letter to inform you of our safe arrival here, by any vessel for Hobart Town, or Sydney, that we may find when we arrive at the anchorage near the new town of Melbourne. We entered this large Port, or inland sea yesterday, after a delightful voyage of six days from Hobart Town, and since the break of day we have been traversing this fine expanse of water by its Eastern Channel.

"We left our dear friends in Hobart Town rather hastily at last; but perhaps this was more desirable than a protracted parting. Indeed I always find it best to attend to all important matters as much as possible, before the excitement of parting commences, for when everything connected with the last arrangements for the voyage is attended to, I feel equal to very little beside.

"14th of 11th month. There are several small vessels now lying at Melbourne, to which place those that do not draw more than 8 feet of water can come close up. Two or three of these are to leave for Hobart Town or Launceston in the course of the week, at the latter end of which, we also are to sail for South Australia. We do not find ourselves much of strangers here, this new Settlement being formed principally of emigrants from Van Diemen's Land and New South Wales. Many of the people who have left Europe for this part of the world, being of rambling dispositions, they easily remove again; and though this is one of the finest countries in New South Wales for sheep and horned cattle, yet in the inconveniences of a new Settlement, the more respectable inhabitants find so many drawbacks to their comfort, that had these been foreseen, I think some of them would have taken more time in deliberation before they had set out. It is however a fine country and climate; and has more green grass, and fewer trees upon it than most parts, perhaps I might say any part of New South Wales, that we have before seen. We have had one Meeting in the town of Melbourne, which perhaps, may already contain as many inhabitants as the village bearing the same name near York; and this considering it is but about fifteen months old, is certainly a large number. We are at present the guests of George

and Mary Langhorne at the Government Mission House, on the Yarra-yarra River. This worthy young couple, assisted by J. T. Smith, a young man who addressed a letter to me in Sydney about two years ago, on temperance, and a man recovered to society by the Temperance Society at Launceston, are engaged in instructing the juvenile Blacks, and endeavouring to influence for good the older ones; they have already about a dozen fine boys under tuition, whose parents have acquired confidence in the White Population, and who now leave their children under their care." * * * * * * * *

Again J. B. addresses a relative, from the "Gulf of St. Vincent, South Coast of Australia, 27th of 11th month, 1837.

"Our labours in New South Wales and Van Diemen's Land have been protracted much beyond what we anticipated; but of course, we could form no definite view of the length of time we might be required to labour in these fields, 'who knew not with what we might be required to serve the Lord till we came thither!'

"The promotion of Temperance, and of a better state of Penal Discipline, have been subjects that from time to time have engaged our attention; as well as the more fundamental objects of the Gospel; which, if received, will lead to both of the former, as well as to every thing else that is truly good.

"In the progress of our labours, we have had great proof of the advantage of directing people to the inshining of the light of Christ, in order that they might be brought thereby to a proper sense of their sins,—to true repentance, —and to the experimental knowledge of an interest in the

atoning blood and mediatorial intercession of their Saviour; and into daily watchfulness and prayer in His name, and consequent holiness of life. And though few take up their cross, and deny themselves and follow Him, yet under the immediate conviction of the Holy Spirit, very general at the time has been the acknowledgment, that this is indeed the Truth. And many have been our opportunities of observing the shallowness, and instability, as well as the formality of those who do not thus receive Christ, and who either come to no clearness respecting the faith of the Gospel, or who keeping under the convictions only until they come to some enjoyment of pardon for Christ's sake, then join in with a routine of vocal prayers, and praises, and of outward observances, such as better accord with the spirit of the Law than the Gospel. These too often lose by degrees their spiritual mindedness, and ultimately seem to have little of vitality left in their religion. But of those who, in spite of these encumbrances, keep to the vital part of religion, it may be said they are very near to Friends in principle.

"I conclude thou art aware that a little Meeting of those who have received the Truth, as we most assuredly believe it, has been for some time established in Hobart Town, and another at Great Swanport, Van Diemen's Land. In each of these Meetings there are those who already stand on record, as approved Ministers; and in Hobart Town there are others, who have not yet had time to make sufficient proof of their ministry. They however, not unfrequently have silent meetings, and generally the communications of those who speak among them are short, and some of them, often, very impressive; but the glory of their assemblies is, the frequent prevalence of the

Divine overshadowing; often succeeding deep humiliation, under the feeling that without the Lord they are nothing. There is also a Meeting regularly held at Sydney, New South Wales.

"George W. Walker and myself left our dear friends of Hobart Town, on the 3rd instant, by the 'Eudora'; and from the 10th, to the 17th, paid a visit to Port Philip, the last settlement we are likely to see belonging to New South Wales, and we are now about entering upon a similar one in Vincent's Gulf, the nucleus of the New Colony of Southern Australia."

After visiting Adelaide, they proceeded to King George's Sound and Swan River, everywhere labouring for the religious and moral welfare of the population.

Many religious Meetings were held, and some also for advocating the importance of Temperance principles. In the course of one of these, of the latter character, held at Perth in the Swan River district, a labouring man came forward, and inquired, "How persons like himself should become members of Temperance Societies, when their masters often paid them one third of their wages in spirits." This seemed to be a prevailing custom; and J. B. remarks, "It is difficult to estimate the ruin that has been brought upon the Colony by the consumption of spirits."

Having engaged berths on board the "Abercromby," for the Mauritius, they took leave of their acquaintance, and sailed from Freemantle, on the 12th of 2nd Month, 1838. On this occasion James Backhouse thus records his feelings: "As the shores of Australia receded from my view, I was favoured to feel clear of them, and thankful that I had been enabled, while possessing a fair share of health and vigour, to discharge a debt of Christian love

toward the inhabitants of these regions, for whom, both Aboriginal and European, I have felt much solicitude."

After a voyage of about three weeks J. B. and G. W. W. arrived at the Mauritius, on the 7th of 3rd month, 1838.

From Port Louis J. B. addressed the following fatherly counsel to some friends at Sydney. * * *

"While you are diligent in providing things honest in the sight of all men, watch vigilantly against the spirit of the world, lest by any means Satan should gain an advantage over you; and by gradually introducing the cares of this world, and the love of other things, and intoxicating you by the deceitfulness of riches, should 'choke the good seed, and render it unfruitful.' Keep close to the Fountain of Life, that in the Light of the Lord you may see light. Be careful to examine yourselves frequently before God, and to lift up your hearts to Him, in the name of His beloved Son, for the supply of your need. I do not say daily, because I conceive this ought to be the exercise of the true Christian much more often than daily. May we all press after that state in which the eye of the mind shall be ever toward the Lord, and the consequent sense of our own weakness such, that, believing that power belongeth unto God, our dependence may be so steadily placed upon Him, with faith in His mercy in Christ, that the state of our hearts may be compared to that of altars, continually burning before Him. And let our walk be in love one to another, remembering that 'God is love, and that he that dwelleth in love dwelleth in God, and God in him,' and that this commandment we have from Him, 'That he who loveth God, love his brother also.' Constantly act upon the exhortation of the Apostle Paul, in cases of trial—such as come across the path of all mankind, to

prove their patience and depth of root in Christ,—'Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' If you walk according to the Gospel, and thus let your light, which must be sustained by 'the Anointing received from God,' shine before men, I have no doubt but the Lord will bless His work in your hands, and will enable you to bear a faithful testimony for Him, according to the respective gifts He may have bestowed, or may confer upon you. But do not forget, that all the members of the body have not the same office, and that it is by each keeping its place and acting in it vigorously, that an increase of the Body is 'made unto the edifying of itself in love.' It is scarcely necessary to say that our love extends to you all in no common degree. * * * * *

"Tell our friend—that tea-cups being scarce on our late voyage, I took my tea daily out of one of the little white jars, that on a former occàsion, she, according to her wonted consideration for her friends, furnished us with, filled with preserved fruit. Thus her beneficence often brought her and her house, to pleasant recollection; and not without aspirations to the Most High, that His blessing might be with them."

James Backhouse and his friend George W. Walker, did not remain in the Mauritius more than three months. Everywhere in this beautiful Island, the fruits of sin, infidelity and slavery were apparent. "The Papal religion," he remarks, "after having this Island under its pretended fostering care for more than a hundred years, has left it in a deplorably ignorant and immoral condition. This wreck, if left to itself might probably waste away, and give place to something having more of the life of the

Gospel in it, but by the help of Government salaries and patronage, the priests who are generally despised by the people, are enabled to make great efforts to imbue them with superstition and prejudice, in the place of religion. I am no friend to the abridgment of civil liberties on account of difference of religious principle, but I see a material distinction between the abridgment of privileges, and the extension of aid to support an exclusive system of religion.

"Those who labour in the Gospel from the love of Christ constraining them, would not only be enabled to keep in the field of labour, without Government stipends, but their way among the people would be left far more open than is now the case.

"The Sabbath in the Island is not kept as a day of rest, by a large portion of the population; work being carried on as usual, and the chief market being held on that day."

Our friends were however refreshed by meeting with earnest labourers in the Gospel of Christ, and previous to leaving for the Cape of Good Hope, J. B. records:—

"We took tea with the little company of Protestants of various denominations, whom we often met during our visit to this Island, and with whom we often took sweet counsel in the fear of the Lord. After tea one of them usually read a chapter in the Bible, time was then allowed for the expression of anything that any of the company had upon their minds; sometimes much of the opportunity was spent in silence; at other times, exhortation, prayer, thanksgiving, or praise, occupied most of the time. These exercises were entered upon with a simplicity and sincerity that received much of the seal of divine approbation, in

the perceptible influence of the love of the Shepherd of Israel, spread over the little flock. We felt much in leaving them, surrounded as they were, by a population in great darkness."

On the 27th of 5th month, "We were at John le Brun's chapel in the morning, where a prayer for our preservation was publicly offered up. Before leaving, I once more addressed the audience, endeavouring to impress upon them the necessity of attention to the convictions of the Divine Spirit, which leads out of conformity to the world, and into conformity to Christ. I trust our being here has tended to impress this important doctrine with more depth and clearness on some pious minds, whose labour in the promotion of that which is good, we have reason to believe, would have been more effectual, if it had been exerted more immediately under this precious direction. Having discharged my debt of love to these people, I knelt down among them and prayed for the blessing of the Most High upon them, and for the extension of the knowledge of His mercy in Christ Jesus, amongst the inhabitants of the land universally. On leaving this assembly we returned to our lodgings, took a hasty meal, and accompanied by two of our kind acquaintance proceeded to the 'Olivia,' which lay at a little distance from the town, ready for sailing. Our friends soon took leave of us and returned on shore, and we set sail."

CHAPTER IX.

Cape of Good Hope—Letter—Cape Town—Projected School—Friends' Meetings—John Williams—Prayer—Outfit for African Journey—Descriptive Letter—His Mother's death—Trials of patience—Daniel Wheeler's death—Study of the Dutch Language.

MEMORANDA continued: "The voyage from the Mauritius occupied 31 days, in which we experienced two gales: one of them was of great severity; but the "Olivia," was preserved uninjured, whilst many other vessels sustained damage, and were placed for a time under very uncomfortable circumstances. A light breeze enabled us to enter Table Bay in the course of a fine clear night, but in consequence of the wind failing at intervals, it was ten o'clock in the forenoon ere we dropped anchor off Cape Town. On going ashore, we were greeted on the beach by my old school-fellow, Thomas Laidman Hodgson, whom I had not seen for nearly thirty years, and who is now the Superintendent of the Wesleyan Missions in this part of South Africa. We also received a kind and Christian welcome from Dr. Philip of the London Missionary Society, as well as from various members of his family."

Writing to one of his Sisters on the 21st of 7th month, J. B. continues:—

"A multiplicity of engagements has prevented me from addressing letters to any of my beloved relatives since G. W. Walker and myself were favoured to land on the African Continent; thy kind communications, with those of many others whom I dearly love, did not however

reach me for a long period, not until the 27th of 6th month, the day of our landing, when I received the whole of what had been accumulating at the Post Office, Cape Town, for many months, and which I read, beginning at the first date with an intensity of interest that cannot easily be described, but which produced a sensation such as is the effect of violent weeping, that did not subside for several days. Often in the course of perusal was my heart lifted up in thankfulness to the Father of mercies for all His goodness to us; and sometimes sorrow spread over my mind on account of those who have turned aside from that which still appears to me to be the plain, scriptural path of self-denial; humility and life in Christ Jesus, in which the guidance of the Holy Spirit is known. The recovery of our beloved mother from the serious illness with which she has been visited, is indeed a comfort, for though we should have been consoled in the retrospect had she been removed to the Church triumphant, yet remaining ourselves a little longer members of the church militant, it is truly comforting to have her life continued here a little longer.

"We paid a satisfactory visit to Richard and Mary Jennings. They are highly respected by the Wesleyans here, but regarded by them as Friends in principle, and somewhat as nonconformists as Wesleyans. The school they had at Cape Town was given up when it had about 90 scholars, because it could not properly be said to be a school of the children of heathens! The measure however has not been generally approved. They both have their hearts much disposed to pursue the instruction of children in Africa, and if a salary of £100 a year could be raised for them, they would prefer returning to this

employment, to continuing their present occupation, notwithstanding it would probably yield them a better income. We anticipate a long journey in the course of a few weeks; but the formidableness of African travelling is much diminished.

"G. W. Walker has had satisfactory intelligence from Van Diemen's land. Thomas Pierce has applied to be received into membership with the little company of Friends there, and is a comfort to them; and his wife, we conclude from some remarks has also been favoured to see through the thick darkness of Unitarianism, in which she had been involved for many years."*

During the necessary delay in Cape Town previous to setting out for a general visit to the Missionary Stations in the Colony, as well as to those beyond its boundary, J. B. and G. W. W. believed it their duty to hold their meetings for worship publicly, and for that purpose they obtained the use of a school-room. At the first of these meetings J. B. says: "But a few persons attended in the morning. In the evening about a hundred and fifty were present. I had much to communicate to them, directing them to the teaching of the Holy Spirit, as that which reproves for sin, in the secret of the heart, and as

* In one of the sittings of the Yearly Meeting in London in 1869, Thomas Pierce bore the following testimony to the value of the Gospel labours of James Backhouse in Tasmania. "I was a Unitarian in faith and by profession. I was attracted to the Friends' Meeting-house in Hobart Town by their loving demeanour one towards another. I heard James Backhouse preach often; I was brought unto Christ Jesus, my Lord and Saviour, through his instrumentality; but not by argument,—that I could have replied to, nor by discussion; that I was anxious for. It was by the power of the Holy Spirit accompanying the plain preaching of Christ crucified, that I was convinced of my undone condition, and that I was lastingly brought to Him who had died

it is attended to, draws to Christ, the Lamb of God, which taketh away sin.

"Among the various objects which occupied our attention at this time, was the revision of the Tract, entitled 'The way of Salvation by Jesus Christ,' of which we had a large edition printed for general distribution; we also had it translated into Dutch.*

"There is much doing for the reformation of the people here, nevertheless there is much evil, and some in the form of an increase of Mohamedanism.

"We have been not a little interested with a visit from John Williams, and a number of young people going with him to the South Seas. They put into Simon's Bay, in the 'Camden,' and propose calling at South Australia and Sydney, where we hope the representations of what has been done for the natives of many of the South Sea Islands, may stir up exertions of a beneficial character on behalf of the poor Aborigines of Australia."

To this interesting company, J. B. addressed a letter, in which he remarks: "I suppose twenty more years may have rolled over my head than over most of yours, and for more than that length of time, I have been a labourer in the Gospel. I will not boast of my own success in the work; the glory of what the Lord has blessed belongs to Him alone; and I am sensible, that had I been more

* See No. 47, York Friends' Tracts.

for me on the cross, who forgave me my sins and in whose presence there is fulness of joy." Shortly after bearing this testimony Thomas Pierce was seized with paralysis in one of the meetings, and never spoke again. He died on the 4th of 6th month, 1869, aged 67. His wife became a valued Member of the Society of Friends; her decease took place about three months previous to the death of her husband.

faithful to Him, and more patient under the baptisms of His Holy Spirit, more fruit to His praise would have been produced. I have also seen much of the defect existing in the Gospel labours of many others, among the various denominations of Christians; and against the causes of my own defects, as well as those of theirs, I wish to caution you, as a brother in Christ; desiring that you may prove better servants of the best of Masters.

"Many cases are to be met with, even among pious people, in which through inattention to the spirit of devotional exercises, these have become formal and lifeless. Thus, lamentably often, sermons are preached from the mere recollection of the doctrines and precepts, without any fresh feeling of the matter, under the anointing of the Holy Spirit; and consequently they are devoid of the demonstration of the Spirit and of power, and are more calculated to cause the faith of the hearers to 'stand in the wisdom of men, than in the power of God.' Too often also, in the same manner, expressions are used in the form of prayer, even when it is offered up extemporaneously, as well as in the giving of thanks at meal-times. These exercises when thus devoid of life, fail to promote piety, and tend to encourage a feeling, already but too general, as though it were possible to perform them by proxy, and thus the spirit of prayer and thanksgiving is often low, or even wanting, in many of the public and family devotions of persons, who, I would gladly believe do often hold communion with the Lord in private.

"I wish very affectionately to caution you against such defects; desiring that the fire of the daily burnt offering, in a spiritual sense, may never go out on the altar of your hearts, but that the ashes may be removed, and fresh

sacrifices offered up, of a sweet savour unto God through Jesus Christ, our Holy High Priest."

In reference to this subject, on another occasion, he thus expresses his views: "It is remarkable how persons, in order to defend their creaturely activity in prayer, construe the *always* into *continually*, instead of into *on all occasions*. In the exhortation of the Apostle, to 'praying *always* with all prayer and supplication in the spirit, &c.,' it is clear to me that he does not mean, that they are to be repeating continually vocal expressions of prayer; but that *always* when they do give vocal expression to prayer, it is to be in the spirit."

The outfit for an African journey being a work of time; J. B. and G. W. W. were employed for several weeks, in making preparations for theirs. A wagon had to be built, and fitted up almost like a house or a ship, for all the requirements of daily life,—two spans, or teams of fourteen oxen in each, purchased; as also a cow and a horse. The company or household of the wagon consisted of an Irish driver, who spoke Dutch fluently; a cook and washerman, who was also by trade a tailor; a Hottentot leader, whose business it was to guide occasionally the foremost pair of oxen; and lastly a man of colour, well acquainted with the road, and thoroughly at home in the bush, to act as guide and herdsman. These preparations for their departure being accomplished, they addressed the following document to the Colonial Secretary:

"To the Colonial Secretary.

"Intending to commence our projected journey into the interior in the course of a few days, we respectfully

solicit leave to visit and inspect such prisons as we may fall in with in the Colony.

We remain very respectfully,

JAMES BACKHOUSE,
GEORGE WASHINGTON WALKER.

Cape Town, 12th of 9th month, 1838."

"Indorsed as follows:

"Granted; and all Magistrates, Jailers, and others, are to act accordingly.

Colonial Office, 13th September, 1838.

By order of the Governor,
JOHN BELL,
Secretary to Government."

On the 27th of 9th month, 1838, the two travellers, after taking leave of several persons in Cape Town, from whom they had received great kindness, set out on their long and arduous journey.

On the 2nd of Tenth month, J. B. writes to one of his Sisters:

"Wilderness between Somerset and Caledon.

"I have wished to write to thee for some days past to acknowledge the receipt of thy affectionate letter of the 11th of Sixth month, conveying the intelligence of the decease of our beloved Mother. The event was one that I was not unprepared for; considering the age and infirmities of our dear Parent. I could not however but

keenly feel the bereavement; but having long given all my dear relatives up into the Divine Hand, and entertaining no doubt but all was granted to the dear object of our affections that we could ask for on her behalf, the language of thanksgiving and praise was the clothing of my mind, rather than that of mourning. I could not desire that my precious Mother should be restrained from realizing the glories of a happy eternity for a year, or perhaps more, to afford me an opportunity of seeing her again in this state, in which her faith and patience had so long been tried by much bodily suffering, as well as mental sorrow: for these she partook of in large measure, notwithstanding her many comforts and privileges, of which she was a grateful recipient: and, I need not tell thee my beloved Sister, how largely she was endowed with the ornament of a meek and quiet spirit. We have indeed great cause to give God thanks for having given us such a Mother.

"4th of 10th month. We have now advanced about 70 miles from Cape Town, much time is consumed in arranging our bedding, and when anything is wanted that is not close at hand, much time is lost in getting at it, so that I fear we shall find little time for writing; and for this occupation our accommodation is far from equally good with what it even usually is at sea. Perhaps a few weeks may render us more reconciled to the inconveniences, but at present we find many, with many trials of patience. We have had a few opportunities of imparting religious instruction, but they have been of a kind that is far from smooth; such as, by means of Interpreters, and of reading in Dutch, which we are yet incompetent to do comfortably. However as the matter appears to be right, we may humbly trust that way will be made for its accomplishment so

as to effect the end designed, and in time we shall be brought through its trials and difficulties.

"It was a great comfort to me to obtain the box of books the day before we left Cape Town. The unpacking of it, thou mayest readily suppose, produced much mental emotion in the remembrance of our precious Mother, and the sight of the tokens of affectionate remembrance from my dear children, &c.

"I find it difficult to answer thy question respecting the probable time of my return. I cannot calculate on accomplishing this journey under a year, and possibly it may be more. Should our lives be spared, and we be enabled to discharge our duty toward Africa, so as to be in England again by the Yearly Meeting of 1840, it would be a satisfaction—at least so it looks in prospect, and though we would wish to do all that is required of us, we shall endeavour so far as in us lies, to aim at that point. Till we arrived in this Colony, I did not feel able to look toward home, as I now sometimes do.

"It was interesting to us to hear of our dear Daniel Wheeler's fresh act of dedication: he told us in Hobart Town, that he must get back to England, for he had work to do in another direction."*

On the 14th of 10th month J. B. remarks: "We rested the Sabbath day, in the wilderness, in a style somewhat

* In the Eleventh month of 1838, Daniel Wheeler left England on a religious visit to America. He was recalled in the latter part of the following year, by the illness and death of his son Charles. He again embarked for America, on the 30th of 3rd month, 1840; but taking a severe cold on the passage, he landed at New York in a very enfeebled state. He was kindly cared for at the house of his friend, John Clapp, until the 13th of 6th month, when in great peace his useful life was closed, at the age of 68 years.

patriarchal; sitting under a tent-like appendage to our wagon while reading in the Dutch version of the Scriptures to our men.—When in Cape town, we took lessons in the Dutch language, so as to acquire the pronunciation; and by daily reading in the Scriptures to our attendants, whether we understand what we read, or not, we make progress."

At a subsequent period James Backhouse remarked, "By reading and by bringing Dutch words into our conversation and thoughts, and by frequently referring to a dictionary and grammar, we soon acquired the language sufficiently to do without interpreters.

"I have felt particularly comforted in having the tract, 'The way of Salvation by Jesus Christ,' to distribute. The Dutch version of it has enabled us to convey the 'glad tidings of great joy,' to many to whom we were in language, otherwise barbarians.

"The rest we enjoyed this day was grateful to ourselves and helpful to our cattle; but the many things necessary to be attended to in the provision for the establishment, and the constant watching of the cattle to prevent their straying, somewhat disturbed i tranquility. From an adjacent hill we could trace the windings of the Zondereinde, and see beyond it a range of steep mountains having woods in their Kloofs. The trees of these woods were the first we had seen in a natural state since leaving Cape Town. Our cattle were left loose during the night, as we were informed they would be safe on this side the river. On the opposite side hyenas were said to be numerous."

CHAPTER X.

Visit to Mission Stations—Hankey—Slavery ceased in British Colonies —Total Abstinence Pledge—Hottentots—Llewellen Cupido Michels —Wild Animals—Letter to one of his Sisters—Caffers—Missionary Influence—Journey across the Great Karroo—Lily Fountain—Return to Cape Town.

We cannot enter into a minute account of all the visits paid by our friends to the various Mission Stations; for these we must refer our readers to J. B's. previously published "Narrative"; suffice it to say they everywhere received the most cordial welcome. Diversity of religious sentiment on some points of doctrine, was not permitted to close the way for the reception of their christian counsel among those who, in all sincerity, were labouring for the promotion of truth and righteousness. To these our friends could freely adopt the language "One is our Master even Christ and all we are brethren." J. B's. sympathy and interest were largely called forth for many of the Missionaries who were under circumstances of great self-denial, in very isolated positions, and with many trials of faith and patience: to these the visit of our friends was as a "brook by the way," cheering and encouraging them in their arduous engagements, among the poor uneducated sons of Africa.

On the 1st of 12th month, 1838, James Backhouse records: "This was the memorable day on which slavery ceased in the Cape Colony. We arrived at Hankey in time to join a considerable congregation of those who had been in bondage, natives of Madagascar and Mozambique, as well as home-born slaves, who had come from places in

the surrounding country, to unite with those on the Mission Station, in praising God for their deliverance from bondage. In the evening a meeting was held for mutual edification. Several Hottentots and freed slaves addressed the congregation. The next day being the Sabbath, was truly a 'high day;' about 500 freed slaves and Hottentots were assembled. Early in the morning they held a prayer-meeting, in which the language of thanksgiving was poured forth by one of their number, lately in bondage. In the assemblage for public worship in the morning, William Kelly the Schoolmaster interpreted what I had to express in magnifying the majesty of God, who by His own power had brought to pass, that of which we were now witnesses, the freedom of the oppressed! I also exhorted them to seek, through Jesus Christ, deliverance from that worst of all bondage;—Slavery to Satan through sin.

In the evening my dear companion was largely engaged in testimony to the grace of God, and the congregation united in 'praising the Lord for His goodness, and for His wonderful works to the children of men';—to be thus in contact, at this memorable period, with so many of those whose freedom had long been the subject of the persevering labours of many of our dear Friends, and others of the excellent of the earth, was felt to be an unspeakable privilege. The labourers in this cause were not forgotten in the prayers of the people, several of whom were pious Christians. Some of them had resorted to this place, for instruction, from various distances within thirty miles. A Temperance Tea-meeting was held the next evening, and out of our stores we ventured to supply the tea, and some flour, believing our friends in England

would not think the funds of the Society misapplied by this distribution.

"The people were remarkably clean, and conducted themselves with great propriety. After the tables were cleared, and thanksgiving had been devoutly expressed, Edward Williams, the Missionary, addressed the company briefly on the object of the meeting. It was my privilege to follow him in recommending total abstinence from intoxicating liquors. Several Hottentots and freed slaves then addressed the meeting, and G. W. Walker also spoke at some length. At the conclusion of the meeting, the book for signature to the pledge was opened, and one hundred and sixty fresh names were received. As neither G. W. W. nor myself had hitherto signed the total abstinence declaration, we also added our names. A sweet sense of the love of God overshadowed this meeting, notwithstanding its object was not strictly devotional. The Most High still condescends to grant the evidence of His approbation upon those acts, which have for their object the removal of the things by which He has been dishonoured, and by which His creatures have often been ruined, temporally and eternally.

"Some of the people are so poor as often to have to subsist on wild roots; the children of these have no other clothing than a sheep-skin karross; others of the people are able to obtain a moderate supply of food, and are clothed in cotton, woollen, or leathern garments.

"The children that are well fed make satisfactory progress in their learning; but those who obtain a bare subsistence, are not so lively in intellect. The Hottentots have cut about six miles of water-ditches, for irrigation, and have cleared a considerable quantity of land. Few

of them exhibit a lack of industry when they have proper motives set before them, and are supplied with sufficient food, but generally their diet is so low as to keep them low in physical power, and of course indisposed for hard labour.

"Some of the cottages at Hankey would rival those of the English peasantry in cleanliness and order, but this is the result of the assiduity of the Missionary and his wife, whose frequent visits and expressions of approbation tend much to these results."

We may here remark, that the failing health of Edward Williams obliged him to abandon the Mission work, in which he and his wife had been so successfully engaged. They arrived in England in the early part of 1843, bringing with them Llewellen Cupido Michels, a Hottentot youth of about 13 or 14 years of age, who for five years they had educated in their own family and to whom they had become much attached. Previous to residing with the Missionary he had been in one of the schools, but had been taken away by his mother owing to her inability to provide him with food. He was a pure Hottentot, of royal extraction, being great grandson to the famous Hottentot Chief, Daniel Stuurman. He was a very talented, amiable boy, and when brought to England was thoroughly acquainted with the English language. Had the health of Edward Williams been restored, it was his intention to have returned to Africa, taking with him Cupido, who he had fondly hoped might be made useful among his countrymen, but it pleased the Divine disposer of events to call this devoted and pious labourer to Himself, and a few months after his death Cupido sank under pulmonary disease; he gave much evidence that the religious care

bestowed upon him had not been in vain; he died in great peace at the house of James Backhouse, at York, on the 9th of 9th month, 1846.*

The part of the country through which they now travelled, was much infested by wild animals. On the 6th of 12th month, J. B. writes: "In the night a leopard was heard prowling among the bushes near the wagon; the people who were sleeping on the ground, by a small fire, did not appear afraid of it. As they were not under a tree from which it could drop upon them, they said it would not come near them. The next day, being a little in advance of the wagon, I came upon a troop of baboons; on my approach they quickened their pace and made off into a wood. The hyenas near the Station at Bethelsdorp were very numerous, they were howling among the bushes around our wagon all night. I distinctly heard the footsteps of one of them among the leaves, under a large bush, to one side of which our horses were fastened, and on the opposite side of which our men were sleeping by the extinguished embers of their fire. Though the animal howled, and made noises like a loud laugh, the men as well as my companion slept undisturbed. Had it succeeded in making either the cattle or the horses run, it would have attacked them behind, but it was too cowardly to venture an attack in front. On another hyena, that answered this, showing itself from among the bushes on the other side, the dogs immediately drove it back to its retreat. My bed being in such a position in the forepart of the wagon as to allow me to look out, I watched with interest the contempt with which these marauders of the night were treated by the cattle.

* See Memoir of L. C. Michels, York Tract, No. 5. Juvenile Series.

"Our horses were so tired, that for a great part of the way from the Zondag River we could only travel slowly. The country was bushy, and it was so dark when we reached Enon we could scarcely discern the houses. We received a kind greeting from the Missionaries, only one of whom could speak English; he enquired if we had seen anything of lions on the way. We had indeed heard, before reaching the Zondag River, that the foot-prints of some of these formidable animals had been seen in the neighbourhood that morning; but seeing some cattle feeding at nightfall, we concluded that if the lions were hungry they would probably take them. We now learned that a bullock had been killed about two weeks previously within thirty paces of the road, along which we had come in the dark; and that since that time two lions and a lioness had been shot, and several others had been seen in the vicinity. We however neither saw nor heard them; but by the protecting care of our Heavenly Father, arrived in safety at the place of our destination."

At the time of the visit of James Backhouse and George W. Walker to South Africa, comparatively few formidable wild animals remained within the limits of the Cape Colony. In the wooded ravines margining the course of the Great Fish River, elephants, rhinoceroses, buffaloes, and lions were still occasionally met with. But in the remote regions beyond the Colonial frontier, into which, for a period of many months, the steps of the travellers were turned, in obedience to apprehended duty, these animals were numerous. Referring to this, and to the declaration of their herdsman that he had that morning heard the growl of a lion at a distance, J. B. writes, "As we came into the country infested by lions, I observed

considerable excitement among our company, in talking about them. As I had seen sufficient proof that they were such poor marksmen, as to be much more likely to enrage a lion, than to destroy one by firing at him, I became uncomfortable, being unable to obtain a promise from them, that, if one should visit us, they would allow him quietly to take an ox or a horse, without risking their own safety by attempting to shoot at him; but my uneasiness was mercifully brought to an end by a feeling of near access in prayer to the footstool of Him, who can stop the mouths of lions, that we might be preserved from all annoyance by wild beasts; and that we might neither hear the lion's roar, nor see the print of his foot."

On arriving at Koning's Fontein in the Griqua country, he says, "This place is a great resort for wild animals; lions are often very troublesome here. A man at Daniel's Kiul, where we recently halted, told us that about a fortnight previously, he was obliged to tie up his oxen when there, and to sit by them all night, cracking his whip to frighten off the lions. We had not intended remaining at this place overnight, but the oxen were too weak to proceed." The next morning J. B. records, "No lions were permitted to disturb us."

And though the close proximity of these animals was, from time to time but too obvious, from the report of others, J. B. states on a subsequent occasion, no doubt with reference to his prayer for preservation, "Neither my companion nor myself ever either heard the voice of a lion, or saw the print of the foot of one, in the course of our whole journey."

"At Balfour, Kat River, we purchased two horses, intending to visit Caffraria on horseback in order to save time, and to rest our oxen."

After this visit, on the 8th of 5th month, 1839, J. B. writes to one of his sisters.

"Having a little leisure, I am disposed to address a few lines to thee, to inform my dear relatives that through the continued goodness and mercy of our Heavenly Father, we are safely returned to the Kat River, and are on the eve of proceeding to the Bechuana Country. By this time we might have been set out but for the straying of two horses, which have again been found, and a few other hindrances, such as African travellers are subject to. We completed our journey through Caffraria satisfactorily, and also through Albany, in the latter of which countries we had several meetings among the Wesleyan Settlers. Many of these have become Wesleyans since the war, and there is much piety among them, but in not a few instances, a strong prejudice against the frontier policy, the Hottentots and the Caffers. The Caffers are beyond a doubt troublesome neighbours to the Colonists, on some parts of the Frontier, being much given to stealing horses and cattle; and some people would like to resort to the old system of making reprisals upon them, particularly the military; this however the Settlers generally deprecate.

"The Caffers we found exhibiting the common depravity of human nature in its unregenerate state, but modified in its features by circumstances, rude avarice and lasciviousness, leading to dreadful consequences; nevertheless some of their evil customs have given way in degree to Missionary influence, and at the Missionary Stations these are greatly subdued. A considerable number both of children and adults have learned to read, and there are some converts to Christianity at most, if not at all these places, and a few whose lives are accordant with the

Gospel, and who are preaching to their countrymen with a degree of zeal and simplicity, that might well instruct Christians of other nations. The contrast between the darkness in which they were brought up, and the great light which they have seen, and walk in, is very great. Perhaps it may be said that feeling they have been forgiven much, they love much

"What we have seen of Missionary Stations, both in Caffraria and in the Cape Colony, has convinced me that few persons come to them, especially at first, from a desire to know the way of Salvation; but they are refuges of the destitute, the afflicted and the tormented: people flee to them to seek shelter from oppression and distress, and in these Cities of Refuge, they hear the glad tidings of Salvation, when they are in a very humbled state, and some hear and believe to the saving of their souls, and carry the joyful message to adjacent, or more distant Kraals, and the Caffers condescend to hearken to what they say, and sometimes hear effectually. This rule is not however without exception. The establishment of the Mission among the Hottentots at Pacaltsdorp, resulted from an application from some of that Nation living upon the spot, who had heard a woman of their own race preach, who had been converted to Christianity at Bethelsdorp, and there are here at this time a Tambookie and a Fingo Chief, soliciting teachers because of their earnest desire to be instructed in the way of Salvation; and a similar application has been received within a few days from a Mantatee chief, and another from a great Counsellor of another tribe. Thus it is evident that there is a desire awakened among some of these people, after the Gospel itself, and others who have seen its effects have not been

without appreciating them. When the Caffer Chief Macomo was told of these circumstances, and that some persons were going to form a Station among a remnant of the Bushmen, he said he was glad of it, for then they would have a home; a comfort which the tribes of Africa can scarcely be said under other circumstances to possess, on account of the wars they continually make one upon another.

"10th of 5th month. I was prevented proceeding with this letter as I had intended, and I now seize a few minutes while our oxen are resting at Blinkwater, two stages from Philipton, and one of the last Settlements on the Kat River we expect to see; it is the place near which the Chief Macomo resides. We resumed our wagon travelling yesterday, and proceeded about twelve miles.

"Since writing the above, we have detected a fracture in one of our axles, and must exercise patience till it be repaired. We have cause again to be thankful under such circumstances, that we are in good hands for the needful repair; a young man of pious and intelligent character, of Hottentot and Dutch extraction, educated at Theopolis, who made an excellent speech at a Total Abstinence meeting at Philipton on the 7th instant, being a wagon maker near this place: he is just the sort of person it is a pleasure to employ.

"James Read, who is here, tells us he has received intelligence of a great awakening among the Hottentots of Zourbraak, and which has extended to Swellendam; and to the great joy of the good old Missionary Henry Helm, has included also some of his own children: he says he kept count till 50 were awakened, and then they became so numerous that he ceased to reckon. As is not unusual in such cases, two or three who became anxious

respecting their own state, found peace through the Lord Jesus Christ; and in the fulness of their first love, proclaimed what God had done for their souls in their conversion, and this under the Divine blessing was made the means of leading others to reflect and to consider whether they knew anything of God, as a reconciled Father, and thus being brought to feel after Him, and earnestly to seek Him, they were favoured to witness the fulfilment of the promise, 'Seek and ye shall find.' Such have much yet to pass through, and it is a common cause of complaint that many after having thus found peace through repentance, and faith in Christ, seem to stop there, and to get no farther, manifesting no evidence of growth in Grace, but either talking of past experience, or continually sinning and repenting. But lamentable as this is, there is nevertheless often a marked difference between these, and those who never have repented; and we are sure that those who make advances in the way, must first enter therein through repentance and faith in Christ, who remains to be 'the door into the sheepfold.' Repentance however, is not in all marked by the same features. In those who have been brought up in the nurture and admonition of the Lord, it is most strongly marked by watchfulness and prayer, and the fruit of these, practical self-denial, attended with a conscious possession of peace with God through our Lord Jesus Christ; and in these repentance has a steady growth, exhibited in increasing conformity to the mind of Christ, who is known not only as having died for sin, but as having risen again for justification—as being the Fountain set open for sin and uncleanness, and also as the Fountain of Life.

"At Salam in Albany, we were most kindly entertained

by a family named Gush, the father of whom has for some time been under convincement of the accordance of the principles of Friends with the Gospel. To the consideration of these principles he was led by observing the steady course of the Society in pleading the cause of the oppressed; he has acted strikingly in conformity with the views we entertain of the pacific nature of the Gospel, in several proving instances.* We also received much kind attention from many other persons in this part of the Colony, as well as in Caffraria at the Missionary Stations. The Scotch Missionaries (of the Stations beyond the Frontier) excel in Schools. There is a general want of occupation among the people, such as might bring them in a little return convertible into clothing and other necessaries, which are greatly needed in most places.

"At Graham's Town we received letters from England, Van Diemen's Land, and New South Wales.

"The various notices in our English letters were very interesting to me; it is always a great pleasure to keep up my intercourse with those from whom I have so long been separated.

"I still can, I think, truly say that my confidence for deliverance from every danger, is solely in Him who made even the beasts of the field for His own glory, and placed the fear and dread of man upon them, for his protection. It is remarkable how this principle prevails, so that notwithstanding persons occasionally lose their lives by them, such cases are of rare occurrence—generally when the animals are overtaken suddenly, or put upon self-defence. We heard a few days ago, of a woman of the Bushman Nation, who had for many years dwelt alone in the

*See York Friends' Tracts, No. 69.

wilderness, avoiding all human haunts, lest she should come under oppression and had subsisted on roots, and on fragments left by the lion, the leopard, the jackal, or the hyena; her dwelling is literally among the beasts of the field, of which she has less dread than of the tyranny of man. Her case is considered very remarkable, even among the people of her own country, who have themselves been hunted and driven to fastnesses in the mountains like wild beasts; but with some of these, intercourse has lately been had by some of the Kat River people, with a view of placing native teachers among them.

"We are leaving the Kat River with feelings of great esteem for the Missionaries, who take a lively interest in promoting the temporal and spiritual welfare of the Native Tribes; and under the conviction that low as the Hottentots are in the world, and much despised, many of them are among 'the poor of this world, rich in faith, and heirs of the Kingdom that God hath appointed for them that love Him.' There is an unsophisticated simplicity about them, that prepares them to receive immediate communications of the Divine Spirit, in faith, and in several instances to preach the Gospel in a manner much more accordant with the freedom of unfettered Christianity, than is generally the case among those brought up in the trammels of Church Establishments, and regulations of man's imposing: they are not altogether free, however from these: sentiments opposed to women's preaching, and inculcating a continued string of vocal exercises on devotional occasions, having been entailed upon them by the Missionaries. Yet in regard to extending the liberty of preaching among the men, our friends here, go beyond most.

"In our visits to the South African Stations, including

those of Caffraria, we noticed a remarkable accordance between the degree of progress in the influence of the Gospel, and the degree in which a scriptural liberty in the exercise of spiritual gifts was admitted; and I have long observed a proportionate shallowness of religious experience, to the measure in which vocal exercises were looked upon as essential to public and social worship. Not that I would be understood to think that no shallowness is to be found among Friends, for I have often had to lament its existence. But this I can say, that I have nowhere met with such depth of religious experience as among the spiritually minded in the Society of Friends, who I trust are not a small number in their body. Oh, that Friends would more generally walk steadily in the Spirit, and be willing to do what their hands find to do, trusting in the Lord for strength; that they would anxiously seek daily to know not only that their past sins were forgiven for Jesus' sake, and some sense of peace in their own minds, but also what the Lord had for them to do in promoting His work in the Earth. Then surely there would be an increase of labourers among them, in every department of the Lord's vineyard."

The repairs of the wagon being completed, J. B. and his companion finally left the Caffer frontier, and the Kat River district, on the 15th of 5th month, 1839. After crossing the Great Fish River they proceeded on their journey over a very poor and barren country, and on the 19th of 6th month, they out-spanned on the north bank of the Great Orange River, having left the Cape Colony and entered the Griqua country. Passing through the Griqua, Bechuana and Basutu countries, they visited the various

Mission Stations. Many of these were under the care of the Paris Missionary Society, and in all our friends were warmly welcomed, and way was willingly made for them to deliver their Gospel message among the people.

In the 10th month they again entered the Cape Colony, and in the 11th month James Backhouse writes:

"Beaufort, S. Africa, 22nd of 11th mo., 1839.

"It was interesting to me on my arrival at Graaf Reinet, to receive a few particulars respecting the last days and decease of my beloved sister-in-law Elizabeth Janson, for whom we may indeed rejoice, in contemplating her exchange of bodily suffering, and mental conflict, for endless peace and joy in the presence of Him whom she had known and loved as a Saviour and Redeemer, and whose Spirit had been her Guide and Comforter, leading her in a course of precious subjection to the will of her Heavenly Father. But while we rejoice for her, we cannot but feel the blank which her removal has made in our family circle.

"We are undecided at this moment whether it may be best for us to take the road across the Great Karroo to Worcester, or to proceed by a way less tracked, but better supplied with water and food for the oxen, over the Nieuve Vald, and Rogge Vald, direct to Clan William, and which would probably save us 200 miles travelling. But many other things as well as distance are to be considered in journeys through the great wildernesses of this land, which are something like voyages; and coming into the little widely separated towns has much resemblance to coming into port.

"It is remarkable how much we get to feel at home in

the wagon: when it arrives at the place of 'outspan' for the night, the cattle and horses are usually turned loose to feed, and after supper and reading in the Scriptures, we go to bed as free from anxiety, as if in an English inn; yet conscious that our slumbers may be disturbed by the approach of some wild beast, and it is true jackals and hyenas not unfrequently awake us; but of these we have no fear. Leopards might disturb our horses, but these are generally left with the oxen to browse and shift for themselves; and though we have passed through several lion districts, these formidable beasts have not been permitted to disturb us, even by the lifting up of their voice. Sometimes the cattle and horses wander off in search of water and better food, but our attendants readily find their tracks, and follow them till they find them, and in this sort of pursuit they are so dexterous, that notwithstanding Africa itself is the field in which they roam, we are seldom later than nine o'clock before being again in progress with our journey, and we often resume our travels before eight.

"We are much interested respecting the projected School at Cape Town; I do not think there will be any difficulty in having it well superintended. I quite think that if sufficient funds can be raised, it will be best to possess a place for the School, but whether to purchase or to build, must depend upon circumstances. I have requested T. L. Hodgson to look out for premises.

"It seems likely to be five or six months before we reach Cape Town again, which way soever we may go from this place. The journey is likely to be from three to four weeks before we reach any of the towns on the western side of the Colony."

J. B. continues, "On the 28th we left Beaufort and launched into the wilderness, our aim being to reach the Wesleyan Station of Lily Fountain, on the Kamesberg Mountains, in Little Namaqualand; we did not fear arriving at this point, but we had no map on which a road was laid down, and we could not find any person who had travelled further in that direction, than the boundary of the Beaufort District."

This portion of their journey, which occupied five months, was attended with great fatigue; in many parts the great heat and scarcity of water were very distressing, both to themselves and also to their cattle; but even in the most lonely districts, solitary individuals or families were met with, to whom the glad tidings of the Gospel were proclaimed, and to whom it proved indeed a joyful sound.

Writing near the conclusion of this long and arduous mission, James Backhouse thus refers to it.

"I cannot here give much account of our journey; it has been attended with much fatigue, but G. W. Walker and I are both favoured to be in good health, and our visit to the various classes of the inhabitants of this land has been well received, and to ourselves has been very interesting. At Griqua Town, the Kruman, and Motito, there are many converts to Christianity of the Bechuana Nation. At Griqua Town and in some adjacent places, there are also many valuable Christians of Hottentot and Dutch descent; and in Great and Little Namaqualand, Christianity is making interesting progress. Many times our spirits were refreshed, as we sat upon the ground, and held meetings with little companies of Namaqua Hottentots. Among the Dutch we have met with great kindness, and in some instances with much openness; and

our visits to the Missionary institutions in some of the towns, as well as in more remote situations, have afforded us much comfort. It is truly gratifying to see the coloured people so well cared for and instructed."

We pass over the remaining interesting details of this African tour, the whole of which occupied 19 months. The travellers re-entered Cape Town on the 11th of 5th month, 1840, and very warmly was their safe return welcomed by their friends; many were the greetings they received as they rode along the street to the house of Thomas Thwaits, where they had previously been kindly accommodated, and which during the remainder of their stay in South Africa, they made their home.

For some weeks they felt much exhausted, but by care and regular exercise, they were enabled to attend to such things as they apprehended to be their religious duty.

In a memorandum written near the close of J. B's. life, he thus refers to his religious visit to Africa, the Australian Colonies, and the Mauritius.

"Peace from the Lord still attends my mind in the retrospect of this service, and thankfulness that I was called into it, and enabled to give up to it; and for the enlargement of my experience in the love of Christ, which attended the performance of it; and the increase of my acquaintance with the Lord's children of various denominations, toward whom I feel the love of the brotherhood, and mutual discipleship in Christ—that love which shall endure to eternity."

CHAPTER XI.

Death of M. Bragg—G. W. Walker sails for Tasmania—School Premises—Letter to his Sisters—Preparing Tracts—Farewell Meetings—Stormy Voyage to England—Peace of Mind—Lands at London Bridge—Meets his sister Elizabeth—Reaches Home 2nd Mo. 21st, 1841—Returns Certificates—G. W. Walker's Marriage.

AGAIN J. B. writes to his family at York:

"Cape Town, 23rd of 9th Month, 1840.

"G. W. Walker has felt keenly the intelligence of the death of his maternal friend Margaret Bragg, but the knowledge that this tie was broken, I think not only tended to confirm him in the belief that his conclusion to return to Van Diemen's Land, without first visiting England was right, but it rendered returning to his Tasmanian friends less of a struggle to his mind, for while on one hand his affections were strongly bound in Van Diemen's Land, and the pointing of the Divine finger seemed to be in that direction, his mind clung with tender emotion to his friends in England. He went comfortably on board the 'Hamilton Ross' yesterday afternoon, and she put to sea this morning.

"We were favoured to part under a precious sense of our Heavenly Father's love, and in the belief that our union, association, and separation, were all in His counsel, and to commemorate His goodness to us with thanksgiving and to commend one another to His continued mercy in Christ Jesus. Under these feelings we had a quiet opportunity by ourselves after breakfast, having little to say

before others, some of whom kindly accompanied us to the shore, and a few to the ship, which we finally left after W. Thwaits had assisted in fixing the luggage in G. W. Walker's cabin.*

"I do not yet see the time for my own departure from these shores; but do not expect it will be in less than a month, and possibly it may be longer, as the Caffer Tract is yet to be printed, and many others are to be put into circulation; it is likely to be ready for the press next week, and I daily get forward in sending out the others."

Through the liberality of Friends in England, J. B. was enabled to purchase suitable premises for the School he had so much desired to see established, for the education of the lower classes of the population of Cape Town, and especially for the children of the coloured people. He thus proceeds in reference to it: "The School progressively increases, and I hope soon to make permanent arrangement for the payment of the salary of R. and M. Jennings.

"Expecting so soon to be on the way to England, I find it an effort to bend my mind to writing, but I thought you would be desirous to know our movements and prospects.

"Cape Town, 27th of 11th month, 1840.

"To his Sisters.

"Notwithstanding I have this day put into the post a short note attached to my Journal, I am inclined to

* See the Memoir of G. W. Walker. He was a faithful fellow-labourer with James Backhouse during his long Missionary tour, which extended over nine years. He returned to Van Diemen's Land, where he married, and settled in Hobart Town. He was highly esteemed both in his own religious Society and in the community at large, and died in great peace in 1859, aged 59 years.

inform you a little more particularly of my present position and prospects. My work here seems finished, with the exception of sending off the Caffer Tract, and holding a few farewell meetings; which so far as I can see may be accomplished in the course of next week. And though I have not yet felt at liberty to look out for a passage, I expect to be ready to embark to-morrow week, namely on the 5th prox. There are several vessels in the bay, which will be sailing soon,—but as the sailing of ships depends on wind, weather and many other contingencies, possibly I may not get off quite so soon. It is very pleasant thus to be brought to the conclusion of the long travel; to the end of which I could not see when it was entered upon, or which I might rather say was mercifully hidden from me; and notwithstanding a deep sense of unworthiness, to be favoured with a large measure of mental tranquillity and peace.

"The prospect of meeting my dear children, and many other dear relatives and friends, is also very cheering, though I by no means look for unmixed satisfaction. But I trust the Lord, who has so mercifully sustained me in my absence from my native land, will still graciously support me, and enable me to bear without injury, all my joys and sorrows.

"I shall not wish to stay many days in London, as it will be necessary for me to be there again at the Yearly Meeting, if I be spared and in health.

"But perhaps you can send some wearing apparel: I shall endeavour to have a pretty good suit of woollen clothes to land in, but my wristbands are too ragged, or will be, after another wearing at sea, to pass muster in England, and my wardrobe is so worn, little will be worth landing.

"I intend writing immediately on arriving, but as one ship sometimes sails much faster than another, do not be uneasy if I should be a few weeks after the usual time. Ten weeks is an average passage, but I have known it much longer."

On the 9th of 12th month, 1840, James Backhouse records in his Journal, "Having taken leave of many kind friends in Cape Town, I embarked on board the Schooner 'Invoice;' Daniel Steedman, Richard Jennings and James Thwaits accompanied me on board, and remained for some time. We made sail about noon, and left Table Mountain far behind before night."

Most of the voyage was attended with but little incident, till the 5th of 2nd month, when J. B. again writes: "We lay-to after a dismally stormy night, in which some heavy seas started our bulwarks, and carried away part of our ports. I was favoured with tranquility of mind, in humble dependence upon Him whom the wind and the sea obey, but was destitute of that sense of the Divine presence by which I have often been comforted in the hour of trial. In the afternoon, the weather became finer.

"6th, the improvement in the weather was of short duration; the wind began to blow again with great violence last evening, and this morning while lying to, a heavy roll carried away our topmast and jib-boom. 7th, all hands were busy clearing away the wreck occasioned by the accident of yesterday. The sea was very high and it often washed over the disabled vessel. The assembling of the men for religious purposes was impracticable. I had usually read to them on First-days, from the Scriptures, and I had often addressed them on the importance

of laying hold on eternal life, but to-day I sat alone in the wet cabin, feeling the force of the words,

> 'Other refuge, have I none ;
> Hangs my helpless soul on Thee.'

"10th, while the gale lasted and we lay-to in thick weather, we were perpetually in danger of being run down by vessels coming out of the English Channel. Sometimes they had but just time to clear us after hearing our bell, or seeing our light. In this state we beat backward and forward between the coast of Ireland and that of France. To-day the wind changed in our favour and we made sail. When near the Scilly Islands we lost a man overboard, whom every effort to save proved fruitless. In the haste to bring the vessel to, the mainsail was split, and it became so dark before we could again proceed, that we descried the light called St Agnes, in such a position as proved, that had it not been for the detention occasioned by these accidents, we should probably have been by this time upon the rocks, for which we had evidently been standing in the fog. On discovering our dangerous position, we immediately stood off the land, grateful for our escape, but cast down by the loss we had sustained.

"12th, we entered the English Channel, and in the course of the day we sighted land off Bolt Head.

"13th, we passed the Channel Islands, and came within sight of Beachy Head. Our crew were so exhausted that they required much encouragement to prevail upon them not to give up, two of them had been violently affected with cramp, and the feet of the others were much swollen with continued exposure to wet and cold.

"14th, we took in a pilot between Dungeness and Dover,

and had a fine run through the Downs, and as far up the Thames as the Lower Hope. As we passed rapidly along the well-known and greatly desired coasts, my soul was much bowed before the Lord, in thanksgiving and praise for the past, and in prayer for the future, under a lively recollection of His goodness and mercy in bringing me in health, safety and peace, to my native shores, after having led me about in His service, over so many thousands of miles of land and of water, preserved me in calms and in storms, in the midst of dangers in the desert, and in the wilderness, amongst wild beasts, and amongst savage and barbarous, as well as amongst civilized men; so that according to the prediction of one of the Lord's anointed servants, at the commencement of my journeyings, neither the briny wave, nor any other attendant danger, had been permitted to prevail against me. I felt that I had indeed occasion to adopt the language, 'Bless the Lord, O my soul and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all His benefits!'

"15th, I went on board a steamer, and landed at London Bridge, after an absence of nine years and five months from my native land. I made my way to the house of my friends John and Isabel Kitching, where I was soon joined by one of my Sisters.

"Several circumstances detained me in London till the evening of the 20th, when accompanied by my Sister, I proceeded to York, and arrived there early on the 21st of 2nd month, 1841, when I was favoured to meet my dear relatives in much comfort, and was restored to my children whom I had left young, and who were so much grown and altered, I could not have identified them. Both here and in London, as well as in other places, I received a cordial

greeting from my friends; I was also favoured to partake largely of that peace which is often dispensed in unmerited mercy, to those who feel themselves to be unprofitable servants, notwithstanding they may have been enabled in some measure to perform their duty."

James Backhouse's residence was now with his two Sisters and his Son and Daughter. The changes which had taken place during his absence of ten years, came with vivid reality before his mind; there was no longer his beloved and honoured mother, with whom he had been wont to take sweet counsel,—his dear Sister-in-law Elizabeth Janson, and her Son, were deceased; as well as many other dear friends, whose vacant places could not but cast a shade over his otherwise joyful return; but he gratefully commemorated the mercies which had been extended to these, whom the Lord had seen meet to take to Himself, and thanksgiving and praise on their account, was the covering of his spirit. "Old age," he remarks in his memoranda, "had crept over many whom I had left in the vigour of life, whilst some who were but children, had in other instances become the heads of families. My brother Thomas was again married, and now in addition to his dear Mary, had an infant daughter and son.

"On all hands I was cordially welcomed back; and my peace abounded in Christ Jesus my Saviour—unprofitable a servant as I felt myself to be. On looking back on the years spent abroad, the Lord gave me the renewed feeling, that my service was accepted through Him. And thankfulness still dwells with me that I was enabled to give up to it, and to perform it in the strength of my manhood,—my return was in the forty-seventh year of my age.

"My brother Thomas Backhouse had so cared for my affairs during my absence, that in a pecuniary point of view, I found them rather improved than otherwise."

After returning the Certificates granted to J. B. by the Monthly, and Quarterly Meetings of York, he proceeded to deliver up that also which he had received from the Yearly Meeting of Ministers and Elders in London.

In doing this, he gave to the Yearly Meeting of 1841, an interesting account of the religious service in which he and his friend G. W. Walker had been engaged. From a letter addressed to one of his family, we extract the following: "The details which J. B. has been enabled to give in the various meetings, have been very instructive, simple, full and clear. He gave a sweet account of his own early exercises, showing how what might be considered 'little things' were required of him to bring his mind into subjection to his Divine Teacher,—that Teacher who had since so wonderfully condescended to guide and instruct him. Had he given way in the day of small things, which he had been much tempted to do, he believed his Christian progress would have been so retarded, that he never should have been sent forth in the Lord's work as he had been, and he encouraged his young friends to attend diligently to those intimations of the Divine Spirit, which would restrain from indulgences calculated to foster pride, and the want of subjection in the heart, &c." * *

Again J. B. records, "On my return from the Southern Hemisphere, I gave my attention to my temporal affairs, assisting my brother in the management of our business.

"From Van Diemen's Land, I am informed that my late faithful companion in Gospel labour, George W. Walker, was united in marriage to his friend Sarah Benson

Mather, in a very favoured Meeting in Friends' Meeting House, Hobart Town, on the 15th of 12th month, 1840; the house was well filled, and though in the commencement a whisper was now and then heard, the Meeting became very settled, and a holy solemnity spread over the company that was very striking; Francis Cotton, with others, were engaged in Gospel labour on the occasion; and not only to those who could recognize the sense of the blessed Master's presence was this a season of favour, but to some, who probably scarcely recognized whence these feelings arose, it was also a contriting time. Hobart Town is likely to be the residence of this worthy couple, and G. W. Walker is intending to pursue Linen Drapery, in the place of 'Tent Making,' for the provision of his own necessities, and the necessities of those who are with him. His wife, after the example of Priscilla, unites with him in the labours of the Gospel. Upon the whole the accounts from Van Diemen's Land are comforting; there are some acknowledged Ministers in this little church, and a few others who bid fair for usefulness in this line of service, being careful to keep within the measure of their gifts, and not to move but under the fresh putting forth of the good Shepherd, and not diluting their exercises under a multiplicity of words."

Writing to a Friend under date 6th month, 1841, in reference to the impression which had been made upon his own mind previous to leaving England, that it was the Lord's will, that G. W. Walker should be his companion in Gospel labour in the Southern Hemisphere, and which it would appear, some one lacking in faith had called in question as being "a Divine intimation;" J. B. proceeds:

"In regard to the impression of which I spoke, in connexion with my late journeyings; I have believed it right not to conceal the Lord's goodness, in condescending by this means to point out who was to be my companion in the work: so as upon the strength of the impression that the matter was from the Lord, to put me upon writing to G. W. Walker to query with him, if upon seriously weighing the subject, he felt anything toward accompanying me, and encouraging him, if such were the case, to give up to his sense of duty; not however in the least hinting my ground for asking the question. This was the first opening of the matter with him, as well as with myself in regard to him as a companion: and the experience of nine years' companionship fully confirmed the first impression. Under these circumstances, what am I that I should refuse to bear witness to the Lord's goodness in thus condescending to make His will known in this important matter? And I see the more need of so doing, because in this day, there are so many, even among pious people, not excluding some in our own Society, who are disposed to limit the Holy One of Israel, and not to allow Him to instruct His people by causing 'young men to see visions and old men to dream dreams;' and I am apprehensive that the sceptical spirit is, so far as it obtains in our Society, a taint of the same that of late infested our borders, and would not admit that the prophesying of the sons and daughters was to be dependent alone on the outpouring of the Spirit, but wished to make it more regular by the interference of human arrangement, and thus to divert the Society from the immediate and perceptible guidance of the Spirit of Truth.

"I fully admit the right of private judgment in regard

to matters of religion, but it ought to be exercised with an awful sense of our individual responsibility to Him before whose Judgment Seat we must all stand, as well as with great care that we be not led astray by the delusions of Satan, who still transformeth himself as an angel of light, to deceive the unwary.

* * * * * * *

"If at any time I have mistaken the voice of the Good Shepherd, I have not admitted that as a ground for calling it in question, but rather for questioning my own attention, and proper state of mind; and such mistakes have made me more watchful and humble, and I hope ever may do so."

CHAPTER XII.

Prayer—Letter—Abigail and Thomas Backhouse's death—Letter to African Missionaries—Irrigation—Scripture Lessons—Total Abstinence—Caffer War—Letter.

Writing on the important subject of Prayer, James Backhouse again expresses his views:

"I have no doubt that many profit greatly by having special seasons daily, at fixed times, for retirement before the Lord, in which communion with Him in prayer is a privilege frequently enjoyed; and it is truly profitable to turn the mind in simplicity to its own state before Him, and to put up such petitions as arise from the present sense of need, which is graciously given through the enlightening power of the Holy Spirit.

"Some persons have strongly urged the use of words on bended knees on these occasions; but neither sounds nor changed postures are necessary to commend our wants to Divine notice; and except for persons whose minds cannot be kept to the object without these helps, they appear to me undesirable.

"For my own part, I can rarely secure set times for retirement; my great privilege is, to have my mind almost constantly toward the Lord, and increasingly so; and in the midst of temporal concerns and mental conflicts, as well as under more congenial circumstances, to pour out my petitions mentally, under any sense of need, with the simplicity of a little child to an affectionate parent, in full confidence in that mercy of our Heavenly Father, freely

offered to all, through His beloved Son, which notwithstanding I find frequent cause to complain of myself before Him, and to ask forgiveness of trespasses for Jesus' sake who died for me, I have with little interruption, an abiding sense of, so that I do enjoy much of the fulfilment of the promise of the Saviour to those who prove their love to Him by keeping His words,—that with these He and the Father will take up their abode. I sometimes marvel that this precious influence should be so freely granted to myself notwithstanding my many haltings; for, however I may, toward my fellow-men, at times appear 'strong in the Lord and in the power of His might,' and even 'contend for the faith once delivered to the saints,' and embraced by our forefathers, and by us who are among their descendants, I feel before the Lord a poor, weak, feeble, helpless, and halting child, dependent entirely upon Him; and to Him alone belongs all the glory, for it is by His grace, I am what I am toward men."

The importance of cultivating habits of order, was often impressively urged upon his young friends, especially in connexion with their influence upon others; to this subject he alludes in a letter addressed to two young men commencing business at Sydney:—

"I know" he says, "a little of Sydney, and of the coldheartedness of a large portion of its inhabitants, and how mammon is the object of their service, even while they would persuade themselves that they are the servants of God, and disciples of Christ. Be ye not like unto them; but while ye seek things honest in the sight of men with diligence, be 'fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, and the God of peace Himself shall bless you.' Look unto

Him for consolation, and not to man; and beware of the tempter, lest he succeed in throwing discouragements into your minds, with the design of turning you out of that field, into which you have reason to believe the Lord has called you for the promotion of His glory. Beware of changes; for many who have suffered their minds to be chafed by the untowardness of those around them, and, in consequence have fallen easily into a temptation to remove, in order to have the comfort of better society, when they were already in their proper allotments, have consequently suffered much loss; and have had long to lament their own folly in making such changes.

"Attend properly to your own comfort in your habitation; this will repay you. Many young men suffer through neglect in this respect. To have 'a place for everything and everything in its place,' and to keep your dwelling clean and neat, even at a little expense, if that be necessary for the object, will be good for you, both in regard to body and mind. And the same care is serviceable in business, and will attract more custom than the litter, by which some untidy people endeavour to ape the appearance of much business, in order to catch customers.

"Keep a lively attention to promoting better moral and religious feeling among the people with whom you have intercourse; watch for opportunities for speaking a word of counsel in meekness and in the fear of the Lord; and beware of doing this with an unnecessarily gloomy aspect, lest you thus give it a forbidding character; rather do it with as much cheerfulness as is compatible with the subject, and take care to cultivate a kind manner, yet without much familiarity, for this is apt to lower a person in the esteem of others. Above all, seek daily to have your own minds

so kept under Divine influence, that you may feel the love of God, and the comfort of the Holy Ghost in yourselves; and that this may accompany your communications with others. Thus you will be enabled to fulfil the Apostolic injunction, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God;' and the Divine Power being with you, you will baptise others into 'the name of the Father, and of the Son, and of the Holy Ghost,' even by the savour of the Divine Life that will attend you.

"Keep up a lively interest in circulating religious and moral tracts and books. Watch for opportunities to invite attention to them; remembering that 'man has no natural appetite for religion, but requires to be invited to it.' In a word, may you be diligent labourers in the cause of Christ according to your respective gifts. Thus seeking first the kingdom of God, and His righteousness, needful temporal things will be added unto you: and seek not great things for yourselves, but be 'good stewards of the manifold grace of God.'" * * * *

We again turn to Memoranda: "On the 17th of 5th month, 1841, my sister-in-law, Abigail Backhouse died after a very short illness, but one in which Divine love and mercy were very graciously extended to her. We were introduced into great sympathy with my brother who was thus a second time a widower; my sister Sarah returned to him and again took charge of his family, as she had done after the decease of his first wife, performing a mother's part to them, as my sister Elizabeth had done to mine.

"My brother Thomas survived his wife only a few years: he died in 1845. In the same year he withdrew from the Nursery Business, in favour of my son, and he following

the example of his uncle, has readily made way for my absence from time to time on Gospel errands, taking the chief cares of business off my shoulders. He has long been my companion and helper spiritually as well as temporally.

"From an early period of my brother Thomas's life he possessed an awakened mind, and was a useful member of our Religious Society, and a diligent attender of Meetings for Worship, never allowing business to interfere with those held in the course of the week. He possessed great talent for business, and the soundness of his judgment and principles occasioned great confidence to be placed in him, in positions which he occupied in public Companies, as well as in a more private sphere. His illness was of short duration but he was soon aware of its serious tendency, and settled his affairs with great calmness. In our affliction at the prospect of losing him, he endeavoured to comfort us by reminding us of the merciful help from the Lord, which we had already known, and spoke of the peace he felt in having made way for me to discharge my religious duties; not he said, that he had any merit in having done so, but peace was given him in the retrospect; nevertheless this was not the ground of his hope of acceptance, that hope was solely in his Saviour, a sense of whose blessed presence he was favoured to experience."

At the death of this dear brother, additional duties devolved upon James Backhouse in his home-life; but amidst these, as well as on previous occasions, he did not forget the claims of his African friends.

The following letter addressed to two of the Missionaries, is one among many which were written showing his active desire to assist those among whom he had laboured, and in whose welfare he continued to feel so lively an interest.

"York, 11th of 6th month, 1841.

"My dear Friends,

"Peter Wright and Isaac Hughes.

"By the inclosed pamphlet you will perceive the interest I have been endeavouring to excite among my friends, on behalf of the objects of your christian care. Subscriptions have come in to upwards of One Hundred Pounds, which I have paid into Dr. Philip's account with the London Missionary Society, apprising him that this is the case, and that this sum is applicable to the formation of the dam and other works for the irrigation from the Vaal River; for which purpose you are at liberty to draw upon him for it. I also intend soon to send you some boring apparatus, to try if the old spring at Griqua Town can be bored out, so as again to afford a supply of water. Should this be effected, it would still be my judgment that the irrigation from the Vaal River should be carried on, and a Station more extensively agricultural than Griqua Town be established there; as this would materially increase your temporal resources, and supply an increasing population with means of subsistence.

"I think water might also be obtained in the great limestone plain between you and the Kuruman, by digging wells of moderate depth; for where the level of the plain is a little disturbed by basaltic dykes or other causes, the water issues out and runs for a short distance, and where there are holes, even of but small depth, as at Kegelbeen, &c. they form ponds, and the water stands in them. By boring, the level of the water might be ascertained, and places could be formed where the cattle could reach the water. It might be raised by artificial means, such as

pumps or draw-wells. I wish you would inform me by letter of your progress, and of the probable expense of the work at the Vaal River, specifying any considerable items, that I may be able to report to the subscribers the application of their money;—amount of wages and their daily rate,—the expense of forming the dam,—and that of cutting the water-course, might be usefully specified.

"Though we may seem to be caring more for your temporal than for your spiritual concerns, it is not because we think the former of the first importance, but because the latter are cared for by the London Missionary Society, and by yourselves in connexion with them, according to their and your own views; while the temporal advancement of the people, which is intimately connected with their spiritual prosperity, is less amply provided for; and in the temporal we can aid you without any compromise of principle on our part, in regard to such points as we may view differently. Nothwithstanding such diversity of view, we earnestly desire that your Gospel labours may be greatly blessed, and that your spiritual harvest may yet much more abound to your own comfort, and the glory of your gracious Lord and Saviour, in whom as the Head of His church, we are united with all His redeemed children, whether one in view with them in all things or not.

"I shall be glad to hear of the state of your families, and of the progress of the people both temporally and spiritually, not forgetting their valued Chief A. Waterboer; salute them with my christian love and accept the same salutation yourselves.

I remain your friend,

JAMES BACKHOUSE."

The plans for the irrigation of the land, suggested in the preceding letter were successfully carried out, and a Station formed, which in the gratitude of the people they designated by the name of their benefactor. It is now an important Station upon which the blessing of the Lord appears to have rested, and many have been drawn within its influence to hear the joyful sound of a Saviour's love.

The subject of irrigation and of increased facilities for the cultivation of land in connexion with some of the Missionary Establishments, early forced themselves upon J. B's. attention, not only as being likely to afford an increase of sustenance, but also of training the native population in habits of useful industry: he was energetic on his return from Africa, in soliciting from his friends funds for these objects; and such was the interest which had been excited during the course of his mission there, that his appeals met with a ready response. Large quantities of agricultural implements were sent out, apportioned to such localities as he felt were most in need of help in these respects. At Hankey a large reservoir was also formed which has been of great advantage to the Station.

The next object which claimed J. B's. attention was one of still greater moment, and of far more extended results in a spiritual point of view:—this was assisting with funds for printing in the Sichuana Language, a large edition of the "Scripture Lesson Book," which formed an epitome of the Bible in the words of the text. The object was one of great importance in respect to the promulgation of Christianity among the black tribes in the middle portion of Southern Africa, north of the Colony of the Cape of Good Hope, and up to the present time it is to a consider-

able extent, the only portion of Scripture in their native tongue which they possess.

The selection was originally made by our friends, William Allen and Stephen Grellet for the use of Schools in Russia, but was afterwards adopted by the British and Foreign School Society as their Scripture Lesson Book. The translation into the Sichuana language, and care of the printing, devolved upon Robert Moffat who was then in England; but who had long been an honoured Missionary in South Africa. This devoted man has spent his life under circumstances of great privation even to the time of old age, in seeking to enlighten the dark sons of Africa, pointing them to the Saviour "who came to seek and to save that which was lost." Six thousand copies of the Scripture Lessons were printed in the Sichuana language, at the cost of £352 10s.; one thousand of which were presented, "on behalf of a number of persons of the Society of Friends," to the Wesleyan Missionary Society; one thousand to the Paris Missionary Society, and the residue, with a few exceptions, were placed at the disposal of the London Missionary Society.

In a letter addressed to the Missionary at Hankey, dated York 9th of Eighth month, 1841, J. B. thus expresses his views on the subject of Total Abstinence. "My connexion with the Hankey Temperance Society, founded on the principle of Total Abstinence from all Intoxicating Liquors, has not been forgotten. I have avowed it publicly in some of the meetings here; and the account I have been enabled to give of the steadfastness of my Hottentot, and other Coloured Brethren, and of the more general appreciation of spiritual things, since acting on abstinence principles, has encouraged very many. Some of my kind

friends have put it into my power to send out a quantity of tracts on this momentous subject, as well as on the more positively spiritual work.

"The cause of total abstinence from intoxicating drinks is making progress in this land, and that of religion also in connexion with it: nevertheless there is much spurious excitement intermixed; and many who ought to be forward, both to stem the torrent of iniquity and to promote the cause of righteousness, lag sadly behind.

"I would not have thee suppose that I approve of every sentiment in the publications sent: this is indeed rarely the case with any I meet with, but I trust that the general tendency is good; and those persons whose spiritual senses have become quickened by Him, who alone, instrumentally or immediately, can open the blind eyes, unstop the deaf ears, or give understanding to the heart, or raise from the dead in trespasses and sins, must learn by the using of these senses to distinguish between evil and good; and thus proving all things, to hold fast only to the latter."

The subject of Total Abstinence continued to claim J. B's. attention to the close of his life. For many years he attended the meetings in the City of York, for the advocacy of the cause; and his endeavours in impressing its importance on individuals both by example and counsel were abundant.

In 1850, J. B. writes: "Having had more than twelve years' experience of the safety and comfort of teetotal practice, I wish all my friends to partake of the same benefit. It effects a complete deliverance from a progress toward that condition in which the inheritance of everlasting life is endangered by intoxicating beverages, and preserves

from those haltings and unhealthy excitements to which the more restricted use of those liquors tends. And when once the habit of abstinence is gained, there is a state of comfort attained in which the desire for relief through the means of such stimulants ceases."

In connection with the deplorable distress occasioned in South Africa by the Caffer war, James Backhouse writes: "I am about to try to raise something toward the alleviation of the distress of the frontier colonial Hottentots, and some others, among whom I believe must be included some of the Caffers, who I have no doubt as soon as the war which has so imprudently been made against them is ended, will be found in great destitution. Surely the present lesson ought to be received as one proving the impolicy, and the anti-Christianity of war. Had all the Christian teachers, both in the Colony and beyond its frontiers, taught that all war is inconsistent with the precepts of the Prince of Peace and the practice of the Gospel, perhaps they might not have seen the fruit of their labours scattered as to the winds, by the storm of the terrible one, as in the present case. But God is dishonoured by the trust of professing Christians in armed forces, and He at seasons permits these broken reeds on which they lean, to run into their hands; and such may be expected to be the case until they have faith in His protecting power, and carry out the principles of the Gospel as those which alone are sound in a political point of view. All human views of expediency which compromise Gospel principles, must be regarded as presumptuous intrusions of the arrogance of man, assuming that he is wiser than God."

Whilst ever cultivating that spirit toward his fellow beings "which hopeth all things, believeth all things," J. B. was swift to discern any disposition to self-deception, and faithful in unfolding its fallacious and hidden depths, to those who, he feared, were being held by it in the bondage of Satan: thus we find him writing to an individual of this class:

"To ———

"Since thy short visit to this place, I have often had thee in remembrance with feelings of Christian interest, and desires that the design of our Heavenly Father, in permitting thee to be assailed by a painful disease, may be fully accomplished.

"Who shall question that He who cares even for the sparrows, and who knows the number of the hairs of our heads, has a design in such cases? There is much truth in the observation of one of old: 'Although affliction cometh not forth of the dust, neither doth trouble grow out of the ground; yet man is born unto trouble, as the sparks fly upward.' But if trouble had not been needful discipline for us, 'He, who doth not afflict willingly, nor grieve the children of men,' would not have so appointed it.

"Perhaps, if thou wert to bow under the stroke of His hand, and to draw near unto Him through His beloved Son, the Lord might lighten the chastening; certainly He would sanctify it. Thou mayst perhaps query what I think thou lackest in this respect. If I deal honestly with thee, I must tell thee that I believe thou needest to have a much clearer view of the holiness of God's law, than I apprehend thou yet hast, and of the sinful state

of all who do not fulfil the first and great commandment, 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.' If thou allow thy attention to be called to the state of thy heart and affections before the Lord, with the question of how far thou art prepared to stand before Him in judgment, desiring and waiting upon Him for the light of the Holy Spirit upon the subject, I believe it will be given thee to see, that thou hast been much in a state of sleep in this matter; and it is time for thee to hearken to the proclamation, 'Awake thou that sleepest; arise from the dead and Christ shall give thee light.' When thou art awakened, it will not be necessary for any man to point out thy sins; thou wilt see them abundantly, and be appalled at the sight, how unreproachfully so ever thou mayest have walked among men; and thou wilt have no peace till thou find pardon through Him who laid down His life for thee, and who waits to be gracious unto thee, and to sanctify thee by that Holy Spirit, which proceeds from the Father, and cometh in the name of the Son, and is the guide and the comforter of those who walk in the fear of the Lord.

"I remain with the salutation of love thy friend,

JAMES BACKHOUSE."

Although the following was written to a Friend some years after J. B's. return from the Southern Hemisphere, and recapitulates some of the early exercises of his mind, as recorded in a former part of this memoir, it contains so much of the counsel of an aged christian to a young disciple under bonds, we cannot omit it.

"To———

"Like thyself, I was favoured with a guarded and religious education, and with the visitations of heavenly love, in early life. I was enabled also to bow, in some measure, under its influence, and to desire to be what the Lord would have me to be. My path was nevertheless marked by many secret haltings.

"After I had at times spoken in Meetings; when about twenty years of age, I gave way to reasonings and doubtings on some fundamental Gospel truths; but I prayed often to the Lord to preserve me from adopting any opinions that were not accordant with Truth, 'and He inclined His ear unto me and heard my cry,' and as I leaned upon Him, and submitted to feel myself to be a fool as to these things, so far as regarded any capacity to understand them by my natural powers, and waited patiently to be taught of the Lord, He was pleased to open my understanding progressively, and to give me an experimental knowledge of the redemption that is in Jesus Christ. The evidence I had of the efficacy of the sacrifice which He offered upon the cross, in the remission of sins, through faith in His blood, and of the power of His mediation, in the working of the Holy Spirit upon my mind, left no room for doubts or reasonings upon these points.

"Previously to this time, I had become impressed with the belief that it would be my duty at some period to visit the Australian Colonies, as a messenger of the Gospel. When this was first opened to my view, to use a figurative expression, I felt ready to sink into the ground, but I was preserved, as I leaned upon the Lord, from shrinking from the prospect. The cry of my heart was, 'O Lord! if this

be Thy will, be pleased to make way for its accomplishment, both in my own mind, and in the minds of my friends; for Thou alone canst bring it to pass.'—Peace succeeded this surrender, and whatever haltings I afterwards fell into, I sought to be restored from, through faith in Jesus Christ, which led to humble prayer, and patient waiting for forgiveness, for Jesus' sake.

"Thus the Lord became my strength, and my hope and trust were increasingly placed in Him. I was favoured to feel much of communion with the Father and with His Son Jesus Christ, and of the renewings of the Holy Spirit given through Him.

"In this state, the prospect of visiting the Australian Colonies came before me almost daily, and I continued to bow before the Lord under it; and He in mercy, enabled me to bear it with increasing strength, until I could dwell under it with comfort, and look forward to the fulfilment of it with joy.

"In the mean time, I passed through many vicissitudes, but in all great changes, especially, I kept this prospect steadily in view; and the Lord condescended to lead me, evidently, in many things of comparatively small moment, so as to confirm my faith. Time passed on. After having spoken in Meetings for some months, my mouth was closed for nearly seven years; again it was opened to testify to the grace of God, revealed in His beloved Son, and made manifest in the heart of man by the Holy Spirit. I was recorded as an approved Minister, and made some visits to different parts of the kingdom on my good Master's errands, and at the expiration of sixteen years from the time I first received the impression, I clearly saw the time to be come to lay before my friends my prospect of visiting

Australia, with the addition, which had been brought before me in the mean time, of visiting also South Africa. The result thou art acquainted with, and what I wish thee to observe in this recital of the Lord's dealings with one of His feeble and unworthy children, is, that when He was looked to and trusted in, He brought His own will to pass. This I believe He will always do, but His own time must be waited for. Endeavour carefully in thy temporal concerns, to keep a conscience void of offence toward God and toward man; and do not allow any prospect of future service to unsettle thy mind with regard to thy present proper business. There is a distinct line between not mentally rebelling against the Lord's will, and becoming unsettled by the apprehension of future duty. Believe that the Lord, who is rich in mercy, will give thee, as thou trustest in Him, to know thy strength to be as thy day; and never forget that thou wilt not be required to do to-morrow's work, with to-day's strength. If this be thy engagement of mind, I have a good hope, that whether thy way open or not in the direction thou hast alluded to, thou wilt yet be a partaker of peace and mercy through Jesus Christ.

I remain affectionately thy Friend,

JAMES BACKHOUSE,"

CHAPTER XIII.

Visit to Ireland—Religious visits in England—Gospel Ministry—Willing service—Schools—Visits in Scotland—Calvinistic Views.

"In the spring of 1843 I accompanied my friend Celia Willcocks to Ireland: she had extensive service in that country. I attended the Yearly Meeting in Dublin, which interested me greatly, but I thought I saw evidence of an undue fear of everything that went out of a beaten track, and which tended to restrain religious energy unduly, through well intentioned Friends taking counsel of their fears rather than of the Lord. Twice subsequently I attended the Irish Yearly Meeting, but I never went further into Ireland than the immediate vicinity of Dublin. In my visits in 1854 and 1862, I noticed many changes, and there were many evidences of progress; so far as my opportunities enabled me to judge, the doctrines of the Gospel were more fully preached, and there was an increase of spiritual-mindedness among Friends.

"In 1843 I visited the Meetings composing the Quarterly Meeting of Cambridge and Huntingdon; I was for several years on a Committee of the Yearly Meeting, to visit and assist this Quarterly Meeting, until it was united with that of Norfolk and Norwich. The united Quarterly Meeting was still very small. In the course of the years in which I was very frequently in this district, I had several Meetings to which persons not professing with Friends were invited. On one of these occasions I felt it my place to call attention to the fact, that a field might be broken up, well ploughed, and kept clear of weeds, but unless

it was also sown with good seed it would remain barren; and that in like manner, a man might be convinced of sin, and become very circumspect, but unless he received the good seed of the Kingdom into his heart, he would remain barren as to the saving knowledge of God and of Christ, and also of the fruit which this knowledge ought to produce.

"In a Meeting at Lammas in Norfolk, a man inquired why the Society of Friends did not read the Scriptures in their Meetings for worship. I replied that Friends met on such occasions to worship God, and not for the specific object of Christian instruction—that God was worshipped by our directing our attention to Him and to our own state before Him, and lifting up our hearts to Him according to the feeling we had of our wants, or of His mercies to us, or giving expression to doctrine, exhortation, or prayer, according to the impression of duty, under the constraining of the Spirit at the time—that we expected that those who met at such times were sufficiently acquainted with Scripture to recognize it when quoted, and that we enjoined on all our members to read the Scriptures in their families daily—that we regarded religious worship, and religious instruction, as different subjects, each having its proper place, and considering the public reading of the Holy Scriptures as religious instruction, we did not consider its appropriate place to be our Meetings for worship. I admitted however that some of the Meetings to which we invited the public, might be regarded as partaking largely of the character of Meetings for Christian instruction; and that in such, I had often read a portion of Scripture, particularly in visiting some Penal Colonies, where I apprehended the Scriptures were much neglected, or

where there existed an erroneous impression that Friends did not believe in the Holy Scriptures.

"On some of these occasions in Australia, we believed it right to read a portion of Scripture in the early part of Meetings, which tended to keep persons unused to silence quiet, till the Meetings were fully gathered, and to remove this erroneous impression. On our paying a second, or third visit to any place, we generally found among the people an increased capacity to apprehend religious truths, and to gather into silent waiting upon the Lord, without such an introduction; so that, in most instances, we believed it our duty to commence Meetings for public worship in silence, which on some occasions continued long, but were attended by a sense of the overshadowing of Divine influence, bowing the mind in reverent adoration and stillness before the Lord. Of the benefit of this silent waiting, some acknowledged their sensibility, and a few were so convinced of its true accordance with spiritual worship, as to frequent our Meetings, and to adopt the principles of Friends; believing them to be those of the Gospel, carried fully into practice."

Writing to a Friend in connexion with his views of Gospel Ministry, J. B. remarks, "It was many years from the time of my beginning to speak in Meetings, before my Friends saw their way to record me as a Minister; but I believe I was more alive to the causes of hindrance in myself than they were, and this kept me quiet and humbled under these circumstances. I have long endeavoured to be very sharp sighted to my own failings, and ready to make all the allowance for those of others which I could; and ready to hope, when they were painfully conspicuous, that they troubled themselves more

than they troubled me. Whether I was mistaken or not, I think this has tended to open the door for me to plead with them, and as I have kept that mercy in view, which has passed over my own transgressions for Jesus' sake, I have been enabled to commend them to the same mercy, and to extol the marvellous loving kindness of the Lord, in providing such a way of return to Him for repenting sinners, as well as His great goodness in granting the help of His Good Spirit to all who truly seek it, to enable them to walk in holiness.

"There is no doubt in my mind that our testimony, under a right exercise of mind, will find its way in the minds of others, much in proportion to the degree in which we ourselves walk in the Spirit, and consider ourselves, lest we also be tempted. We may point out the sinfulness of sin, and the danger of an unawakened state, and excite opposition in the minds of others; but if as Ambassadors for Christ, we also beseech them in His stead, to be reconciled to God, I believe much of this opposition will not only give way, but will be succeeded by a hearkening to the message. Our worthy fore-elder George Fox, though he so fully recognized the necessity of the putting forth of the Spirit in regard to ministry, often extended counsel to those who had received a testimony from the Lord, as to the exercise of their gifts, shewing how conscious he was of the importance of the understanding being enlightened respecting the things needful to be preached. And in this way, I believe we may be still helpful one to another, without improperly interfering with the gifts and exercises one of another, or of attempting to limit their diversity.

"I have apprehended that some who have begun well

as Ministers, have mistaken an extension of expression, for a growth in their gifts. We were reminded in one of the Yearly Meetings of Ministers and Elders, 'that there were little gifts in many words, and great gifts in few words.' A long communication, to be what it ought to be, requires much matter, and a proportionate amount of the baptizing power of the Holy Spirit accompanying the exercise, and the expression. Right exercise of mind, if expressed in simple terms, will I believe tend to edification, but if it be made more of than it is, or be beclouded through unduly mystical expression, the edification will be diminished, and the church may be burdened.

"While not doubting that matter for expression is often brought before the mind of the party, whose duty it is to utter it, in the words in which it is to be communicated, nor by any means wishing to interfere with right exercises of any kind, yet I believe that generally much of proper delivery depends upon the parties engaged in the service. I had unity with a friend who advised against an undue reading in the Old Testament, and of allowing the mind unduly to dwell on prophecy, instead of diligently reading in the New Testament, and meditating on the goodness of God in the Gospel of His dear Son, and seeking to have the mind subjected to the government of Christ. I have no doubt if this counsel were followed, it would in some cases produce a change, like that effected in the ministry of Apollos by the labours of Priscilla and Aquilla: they had unity with his gift before, but afterward, it appears to have been exercised to better effect.

"The remarks I made on a certain occasion, were made under an apprehension of duty, and were designed for all who could profit by them, not excluding myself; for when

I have anything to say, under an apprehension of duty, either in Meetings for worship or discipline, it is my practice to consider how far it is applicable to myself; and in so doing I have often derived advantage.

"While we recognize with George Fox, the infallibility of the teaching of the Holy Spirit, it is important that with him, we also recognize the fallibility of those who have to be taught, that 'we have our treasure in earthen vessels,' and that a needful degree of care is required to be exercised, lest the sound of these earthen vessels should be confused with that which is given to be communicated. Some of us have had many humbling lessons to learn on these subjects; but where there is a teachable, meek and humble spirit, this ought not to discourage us.

"The calmness in which the voice is preserved in a natural tone, is valuable also, in helping to keep the mind to the anointing, under which ability is received to clothe the exercise in words, according to the diversity of gifts, so that the expression may be with the Spirit, and with the understanding also.

"While Gospel Ministry does not indeed consist in attention to voice and manner, but in a right exercise of the gifts of the Spirit, under its renewed anointings, voice and manner, do require such a measure of attention, as may prevent their diverting the minds of the hearers from what is spoken."

For many years James Backhouse was seldom long together without feeling his mind drawn in Gospel love toward some part of Great Britain; his service was truly a willing service, illustrating his simple abiding faith in Divine help and guidance under every apprehended duty. "They are poor servants," he would remark, "who require

to be driven to their Master's work;" and truly he seemed ever on the watch to do his Lord's bidding, and to testify to his fellow men the grace of God, and the blessedness of an humble child-like walk before Him. "We should watch for opportunities to speak a word in season," he would sometimes say; and this maxim he carried out to the benefit of many, not only in his home-life but wherever he thought there was an opening for usefulness.

The Schools belonging to the Society of Friends were objects of great interest to him, especially those of Ackworth and York: he diligently attended the committees in connexion with these, and also of that for the Flounder's Institute, a college for the education and training of young men as Teachers. Having found the advantage to himself of the cultivation of the mind, in the study of natural and scientific objects, he warmly recommended such pursuits to his young friends.

For many years he, with few omissions, attended the General Meetings of Friends in Aberdeen, and on several occasions, with certificates of unity from his friends, he paid more extended visits in Scotland. The Meetings of those connected with the Society were few in number, but with the Friends composing these, as well as for individuals scattered in solitary places, he felt a deep Christian interest; his friend William Miller of Edinburgh, united with him in some of these journeys. In 1859 J. B. writes: "I have been favoured to get along peacefully, and Friends assure me my coming among them at this time, has been a comfort to them. On Third-day, a Meeting at Kinmuck was a solemn occasion, in which I had to exhort the people not to be satisfied without realizing the promises of the Gospel for them-

selves. On my return to Glasgow, a Meeting was held in the Trades Hall, and some public notice having been posted on the walls, about 700 people attended; I had much to say to them on the nature and scope of the Gospel, including some of those points in which Friends accept more fully than most others, the doctrines of our Saviour.

"I notice much evidence of the giving way of the strong Calvinistic views, which in former times so greatly narrowed up many minds in Scotland, and the spirit of inquiry amongst the people is very interesting."

In 1861, accompanied by William Miller, and William E. Turner of Liverpool, James Backhouse proceeded to Stromness and Orkney. He writes: "We held many Meetings in Scotland, public invitations to which were frequently given by the Town-crier, drummer, or piper: the attendance was generally large; and we were enabled to preach the Gospel of Jesus Christ, free from all the limitations of a restrictive creed. Among the people there was much openness to receive our message, and a comforting feeling of the love of our Heavenly Father attended us."

From a letter, written to an individual in Scotland after J. B's. visit in 1861, we extract the following sentiments. "I regret to hear that religious controversy is so much taking the place of practical piety among many, who, if they kept to the teaching of the Holy Spirit, would be enabled to understand the Scriptures better, and would be given to know the Salvation that comes by Jesus Christ, and to feel experimentally that they were partakers of it.

"Religious controversy requires great watchfulness;

for under it, a state of mind is liable to be aroused, which is not accordant with 'the meekness and gentleness of Christ;' and which is in danger of accepting the faulty dogmas of men, instead of the truths of God.

"In compliance with thy wish, to obtain the opinions of Friends upon the doctrines of Election and Reprobation, or Predestination, I may state that as regards Election, Friends believe that, "the grace of God that bringeth salvation hath appeared to all men,' and that those who accept this grace receive remission of sins through Jesus Christ, and submitting to His government, become elect in Him. But that those who reject this grace, and who consequently remain the servants of Satan, are reprobate.

"With regard to unconditional Election and Reprobation, Friends see that these are unscriptural ideas. They know that Justice is an attribute of God; and that therefore, whatever difficulties any cases may present to our understanding, they cannot be resolved on a plan which robs God of the attribute of Justice.

"Many of the supposed difficulties are resolvable on those Scriptural declarations which are in harmony with Justice; such as, 'Where there is no law, there is no transgression,' and 'sin is not imputed where there is no law.' Such expressions as, 'Elect according to the foreknowledge of God,' must also be accepted as subject to the same rule. Possibly they may have no designed application to individuals, as such, but may belong to the circumstance, that it was before ordained that all who should obey the Lord, should be elected or chosen in Christ from the foundation of the world: and so chosen, whether they had heard of Him or not; or in regard to whatever degree the will of God was made known to them; for in perfect harmony with God's attributes of Justice, it is declared, that, 'a man is not accepted according to that he hath not, but according to that he hath.'"

CHAPTER XIV.

Excursion to Norway in 1851—Scenery—Natural productions—First association with Friends at Stavanger. Second visit in 1853, a Religious Mission—From Christiansand to Hammerfest, &c.—Meetings for Worship—Tract distribution.

JAMES BACKHOUSE was three times in Norway. His first visit in 1851, in company with his son James Backhouse, and his son-in-law Joseph Crosfield, was an excursion undertaken on account of health. "This journey," he remarks, "was not taken without reference to the will of God, and He blessed it in many ways, especially in regard to health." The wild scenery of Norway, its mountains, forests and cataracts, as well as its natural productions, were all objects of great interest to him.

From Nystuan, 18th of 7th month he writes; "We reached this Alpine place on the 13th, and propose remaining a few days longer. We have greatly enjoyed the magnificent scenery on our way; it was a continually varying succession of lakes and mountains, the latter with craggy sides, clothed with forests of spruce, Scotch pine, aspen, and a species of alder; villages, scattered houses, and waterfalls interspersed among the forests. Most of the time we have been in Norway the weather has been very wet, so as to render our Mackintosh equipment very serviceable.

"Travelling in Norwegian carrioles is a most luxurious mode of getting fresh air with little fatigue; they are admirably adapted for the country and the system of posting.

"We went yesterday to see a herd of 300 reindeer belonging to our landlord, who accompanied us, and carried us successfully on his back over a river issuing from an icy lake among the mountains, by the side of which the reindeer were feeding,—the herbage being chiefly Reindeer and Iceland Moss. They were attended by two young men who sleep in a hut scarcely larger than is sufficient to hold them, by the side of the icy lake. From one of the hills we had a grand panoramic view of the snow-clad mountains around.

"20th of 7th month, First-day. We sat down to wait upon God, by ourselves, and were permitted to feel a comforting sense of His goodness and mercy to us in His dear Son. The people here gladly accepted Danish tracts; but they appeared to us to suffer from the want of a rallying point for social worship. Places for public worship are far between in this land, and a large part of the rural population rarely attend, a Minister being, in their view, essential for a religious congregation. Noticing this circumstance on the present occasion, brought us afresh to feel the pre-eminent value of the views of Friends on this subject, and to perceive how much more they are calculated, than any other, for carrying out the privileges and blessings of the Gospel to the whole human family."

After a very interesting journey, and having visited many scenes of noted grandeur; J. B. and his sons returned to Bergen, and from thence proceeded to Stavanger, where he records: "First-day, 17th of 8th month, 1851. Rasmus Sunde called and conducted us to Meeting, at 10 o'clock. Endré Dahl and Asbjorn Kloster were absent, having gone to visit some persons in a mountain district at some distance, who for a few years past have held

similar views with Friends. In the afternoon the attendance was larger. I had a few words to address to them which Elias Tasted interpreted; he evidently did this with fear as to his own ability, but my sons thought he gave the substance well. My concern was to express my sense of the blessedness of being brought to the teaching of Christ by the Spirit; but that after being weaned from dependence on the teaching of men, and being brought to depend on the teaching of Christ, it was needful diligently to maintain watchfulness unto prayer; otherwise the Devil would again lead back into a sinful condition. That it was important daily to maintain that communion with Christ, in which there is a continued sense of our sins being forgiven us, for the sake of the great sacrifice, which He offered for us when He died for us upon the Cross; and of the love of God shed abroad in our hearts by the Holy Ghost which is given to us. That, if this were the case, there would be a growth in grace, and a bringing forth of the fruits of righteousness to the glory of God, and to the extension of His Kingdom on the earth. In the evening a number of Friends came to our lodging, and we had much interesting conversation with them, taking into account their small knowledge of English, and ours of Norsk."

After another week's travelling the party arrived at Sœme i Hitterdal, and J. B. records: "First-day, 24th of 8th month, 1851. We remained here quietly this day, sitting down together to wait upon the Lord, and in our solitude feeling the promise of the Saviour fulfilled to us, 'Wheresoever two or three are gathered together in My name, there am I in the midst of them.' This, though not in any sense of great abounding, is often the portion

of the humble Christian, in the feeling of the peace-giving influence of the Lord's Spirit, even when those who thus wait are sensible also of much infirmity and unworthiness. Perhaps a measure of the feeling of these may indeed be necessary to meeting together in the name of Christ; for if we be not sensible of our own weakness and unworthiness, we are in danger of meeting in our own name, rather than in the name of Christ."

The party now proceeded homeward, where they arrived on the 4th of 9th month, and J. B. writes, "We were favoured to reach home in safety, and to find our dear relatives in the enjoyment of health. These and our many other blessings claim our thankfulness to the Author of all our mercies, who has preserved us in our journeyings, and granted us, through the instrumentality of this visit to Norway, an improvement in health."

Brief as was the visit of James Backhouse to the little community professing with Friends at Stavanger, it created a lively interest in their christian welfare, and largely tended to increase that general concern for the spiritual well-being of the people of Norway, which led in after years to extended missionary labour in that land.

Second Visit to Norway.

In the Sixth month of 1853, James Backhouse united with his friend Lindley M. Hoag, in a religious visit to Friends and others in Norway. This, his second visit to that land, was one of true christian interest in the eternal well-being of the inhabitants. The journey occupied about six months, and extended as far north as Hammerfest, within the Arctic Circle. They were kindly assisted in the prosecution of their labours by a number of

Norwegian Friends, who deeply sympathized in the work, some of them acting as interpreters, and many cheerfully assisting as guides, and in the management of boats, these being much used in their shorter excursions to the various islands and settlements on the borders of the Fiords. The Gospel labours of our friends met with a ready reception in the minds of the people, amongst whom meetings were held almost daily. In writing J. B. says: "Our visit was to places on the west coast, from Christiansand to Hammerfest, and to some places on the Hardanger Fiord and its branches, and among the mountains. The Lord gave a large measure of His Spirit, and enabled us to preach the Gospel of His dear Son availingly to many; and blessed us with peace in the fulfilment of the work. In visiting little companies, in places often far apart one from another, and who in early life, had been trained to the idea, that without a preacher there could be no worship, we were brought into much feeling; and in the latter part of the time, the idea of writing a Tract to be circulated among them, and in many places where we could not go, strongly impressed me. Dwelling under this impression I wrote the essay of the one entitled, 'On the Worship of God.' It was translated into Norsk or Danish, and has been extensively circulated from Friends' Tract and Book Depository in Stavanger.

"8th of 7th month: This was my 59th birthday, and a memorable day it was, under the blessing of the Lord, who has led me along thus far, and has subdued the enemies of my soul under me; and given me largely to praise and magnify His great and glorious name, and to invite others to come unto Him, and accept His rich mercies in Jesus Christ. Yea, and in the enjoyment of

His unmerited love, I am often drawn to rejoice that so much of my pilgrimage is over; not that I am tired of life, but because the attractive glories of a future state of blessedness are so opened before me. The Lord has indeed been gracious and merciful unto me, and very longsuffering and kind; for I have been slow in reaching the state of subjection unto Him, into which He has condescended to bring me, and in which He has filled my soul with the riches of His love in Christ Jesus my dear Lord and Saviour."

On board the "Prinds Carl." steamer they proceeded from Bergen to Hammerfest, and as the vessel stopped at several places on the way, they furnished tracts to persons going on shore at the various stations. J. B. continues: "We crossed the Arctic Circle about noon on the 21st of 7th month, the day beautifully fine, and warm to excess in the sun, which rose about 2 a.m. Our course has been through a succession of sounds, running out into fiords, and bounded by magnificent and variously peaked mountains on the mainland and on some of the islands; extensive snow fields spread among the tops of the mountains, which were extremely rocky and arid, but had some green spots among them, with cottages and farms, and a few little villages. At Bodö, the steamer anchored at 10 p.m., the sun brightly shining, and only setting at midnight so as to leave the clouds illuminated by its rays. We arrived at Tromsoe on the 23rd, and had a large meeting in the Hotel Yard next morning at 9 o'clock, it being First-day. Some of the upper class were present, as well as some Finns and Lapps, and others from this vicinity and from distant parts; the whole number, from 300 to 400, or more. They were remarkably quiet, and a feeling of the

Divine presence was over us from the beginning. Gospel labour flowed freely, directing the people to the teaching of the Spirit, to faith in Christ, and to the experimental nature of the Gospel, &c.

"We left Tromsoe at 3 p.m. At Kaafjord, the Agent of the Copper Works carried on there, by the Alton Copper Company in London, came on board and gave us a kind invitation. We arrived at Hammerfest about 7 p.m.; the town, the nothernmost in Europe, if not in the world, is built on a little point of land at the foot of a cliff and is neatly laid out at right angles. From the sea it looks like little more than a row of houses under the cliff, fronted by warehouses and fishing vessels. The whole place has a strong smell of fish and oil, the principal trade being in these articles.

"We had a Meeting with probably 300 people, among the tumbled rocks, at 9.30 p.m., and separated soon after 11. It was a good Meeting. In this Arctic region it is difficult to calculate the lapse of time, as now the sun is always up. After our Meeting I ascended an adjacent rocky hill, the Tyv (Thief) mountain to see again this interesting sight. The sun was several degrees above the sea horizon at midnight, and the mountain on which I stood, as well as many others in view, were quite in the blaze of sunshine, which lit up some of the glaciers among their tops, and snow patches on their sides. The sun does not set for several weeks in summer. A song of thanksgiving was in my heart to the Lord, who has brought us safely on our way hitherto, and a prayer that for Jesus' sake, He would condescend to open before us the way in which He would have us to go, and strengthen us to preach the Gospel of His dear Son, according to His

own will, both in regard to time and place. I feel very peaceful in having come hither, and this I esteem a great mercy and favour from the Lord.

"Some Eagles were disturbed by my presence; they screamed as they flew over me, making the solitary place to ring.

"On the 26th we again embarked on board the 'Prinds Carl' for Kaafjord, and on the 28th we had a Meeting with a considerable number of the officers and workpeople of the Copper mines; several Quains, who do not understand Norsk were present, and a Finlander who is in office as an overseer at the mine, interpreted into Quainish, following E. Dahl in Norsk. The Meeting ended comfortably, though the idea of two interpreters made it discouraging at the beginning. H. S. Thomas expressed his satisfaction with the Meeting, and he kindly made way for our having another the next day with many Quains who were not at liberty to attend the first. The Alton Copper Company promote the education of the people by schools and reading rooms; they have also a Bible Association, which distributes the Testament in the Norsk, Quainish, and Lappish languages, and Bibles in the former.

"From 200 to 300 Quains or Finns, and a few Lapps attended our second Meeting. The Gospel labour fell entirely on myself, E. Dahl and the same Finlander who helped us last evening interpreting; some of the officers of the Copper Company, and the Lutheran Minister were present. The Governor of this District, Finmark, arrived at Kaafjord, and as well as the Minister, was a guest along with L. M. Hoag and myself at S. H. Thomas's. From the Governor we obtained permission to visit the Prison.

"At Talvig, on the 1st of 8th month, we had a Meeting in two rooms at the hotel. It was well attended, and the minds of the people became so turned to the Lord as their teacher, that the solemn feeling was like that of a Meeting of Friends. The landlord of the hotel, an intelligent German has introduced agriculture to a considerable extent among the people, who are chiefly fishermen; potatoes are grown in large plots; rye and barley are also grown, but ripen uncertainly. Agricultural operations cannot be commenced till the beginning of 5th month, so that the summer is short. The sun is not seen from the village for 100 days in winter; this is partly the effect of intervening mountains; but the Aurora is so constant that it is never dark, as in more southern latitudes.

"3rd of 8th month, as from various causes we could not get forward, we went to the mountains to see some of the huts of the Lapps; these were formed by poles set up in a circular pyramid, and covered with canvas, except at the top where an opening is left for the escape of smoke. The people kneel or lie round the fire. In summer they are clad in woollen garments, and in winter in reindeer skins, which are variously ornamented.

"There is considerable piety among these people. One who accompanied us reads the Testament in his native tongue; the one he had was much worn by use. He made many inquiries respecting Friends, and particularly if they drank brandy, and seemed pleased to find that we were teetotallers. He said the awakened people among them loved the New Testament."

After visiting some small places and going in a boat about thirty miles, J. B. continues, "we left Skjervö at

2 p.m. by the steamer 'Gyler,' and arrived at Tromsoe at 11.30 p.m. On our route we touched at 17 places.

"7th of 8th month. We slept on board the 'Gyler,' but went to the hotel to breakfast. At 4 p.m. we had a Meeting in a large room at the hotel; though there were probably 500 people in the house, many went away who could not get in. The next evening we had a Meeting in the hotel yard, and notwithstanding a little rain, it was a satisfactory one.

"After an early breakfast on the 11th of 8th month, we crossed the main, to visit some Lapps, and see their herds of reindeer; these Lapps live about two English miles up a valley opposite Tromsoe. In one of their huts was a quarto clasped Bible, which seemed to be well read; it was in the Lappish language. The people were of agreeable countenance, simple and kind manners, and of brown complexion. We saw a herd of several hundred reindeer. We returned to Tromsoe, and in the evening had another Meeting; this parting opportunity was a solemn and touching one. Some of the people who have been at all the six meetings which we have held, have been brought very near to us in the love of Christ, and the simple doctrines of the Gospel as we have been enabled to preach them, have found considerable place in their hearts. Each Meeting we have held has left an increased interest in regard to our principles among those who have attended them, and has opened our way among the people, notwithstanding that in some quarters a different feeling has continued to exist.

"12th of 8th month, at 1.30 a.m. the steamer 'Prinds Gustav' left Tromsoe; the day proved very stormy; the wind against us."

At Trondhjem and Bergen, they held Meetings, and visited the few individuals professing with Friends. J. B. again records; "We left Bergen at 5 p.m., and were favoured to reach Stavanger in safety at 7.30 p.m. I feel peaceful in the retrospect of our northern voyage, which I esteem a great cause of thankfulness to the Lord, and a confirmation in respect to the undertaking itself. The pressure on my spirit to go was strong, and faith to enter upon the service was granted me. My dear friend L. M. Hoag felt a willingness to go with me. It was some trial to E. Dahl to accompany us, yet his devoted spirit felt bound to the service, and in carrying it out he has been made to rejoice in the evidence granted, that the Lord is at work preparing the hearts of some in this land to seek a closer acquaintance with Himself. Peder M. Gronnestad has been a willing helper in the work, giving notice of Meetings, distributing tracts, &c. Both E. Dahl and he, have had good conversation with many enquiring people with whom we have come into contact."

Our Friends now continued their religious engagement with those professing the same views of Gospel truth as themselves, to many of whom they felt closely bound in religious fellowship; they attended many of their usual Meetings for Worship in Stavanger, and also held others for the inhabitants generally, which were largely attended. From thence they pursued their course to places situated among the fiords, holding a large number of Meetings, generally composed of from 40 to 300 people. We can only specify a few of these which we will do in J. B's. own language. "Between Hylen and Vaage the journey was through a pass among the mountains, rising 1500 feet, and thence on the Suledals Vand, 7 miles to Nœs,

where we had a Meeting in the evening with about 100 people. The mountains surrounding Suledals Vand are lofty, and dip almost perpendicularly into the water. Language is incapable of setting forth the grandeur and beauty of the scenery; and the interest of the day was not a little enhanced by the zeal of our rustic Friends, who were boatmen, porters, and notifiers of the Meetings in turns. The next day we travelled by a rough pass to Botn, where we had a Meeting with about 80 people. Here, some persons who have separated from the National Church and meet for worship in silence, reside; they provided for us the best accommodation which their rustic village afforded, in a clean room with straw beds, which were sweet to travellers visiting the people in the love of the Gospel, and valuing spiritual unity far beyond bodily accommodation. The pass to this place is between lofty mountains, and 500 feet higher than where snow is still lying.

"30th of 9th month, we went to Fieldö, where we had a good Meeting with about 70 persons. It is united by a rude bridge to another island, called Klosterö, on which the remains of a Cloister are now occupied as a Lutheran Church, a dwelling-house and other useful purposes. The voyage to Fieldö, 10 English miles, was stormy. Asbjorn Kloster was our interpreter, and his father and brother were part of our efficient and voluntary boat's crew; the family came from Klosterö, and take their name from the island. Knud Fjsen, a Friend who is a shipbuilder, was one of our kind helpers in the boat, and his skill was very valuable to us in a stormy sea. It is a great comfort to me to be very free from nervous fear in a boat, and enabled comfortably to commit myself to the care of my friends,

who I know are skilful sailors, and though I cannot say that I do not in some degree shrink from the idea of being drowned, yet I am favoured to be able to think, that if this were to be permitted of the Lord, it might be a less painful mode of relief from the mortal shackles than many others, so that all I have to care about is to be ready, and on this point I am satisfied, when I feel the love of God shed abroad in my heart by the Holy Ghost, which He hath given us through Jesus Christ our Saviour and Redeemer. And thus, our minds being at ease, we pass comfortably among the stormy billows.

"The Norwegians, with their simple habits, readily accommodate strangers. A little straw in a crib, or in a substitute for one, formed by boxes, &c., with a blanket over it, makes a bed of a comfortable kind, and a hay mow often serves as a sleeping place. Their coverings are generally either down or feather cushions; in many instances their sheets are woollen, but they have often linen for strangers, especially for foreigners. Their fare is also very simple, consisting much of sour milk with the cream on it, thin oat or barley cakes, potatoes, butter, cheese, and a little salt meat.

"The Priests in some places are much stirred up against Friends, in consequence of a few of their former hearers having left them, and joined Friends. One of the most zealous of this class of Priests, has visited such persons, and has tried to prove to them that Friends are out of the pale of salvation, because they do not practice water baptism, or partake of what he calls the Lord's supper. This ignorance of the way of salvation, in those who can find nothing in the New Testament placing salvation on such grounds, has had rather a confirming effect upon proselytes

to a sound faith in Christ as their Saviour. They had indeed heard of Him before by the hearing of the ear, but now they have come to Him in Spirit, and they experience what it is to be baptized of Him, with the Holy Ghost and with fire, and to eat His flesh and drink His blood, so as to abide in Him, and He in them; and their faith is no longer in carnal ordinances, nor in ceremonial observances, but they feel that they are complete in Christ, who took the hand-writing of ordinances out of the way, nailing it to His Cross.

"Stavanger, 5th of 12th month. The Two Months' Meeting was held. The Meeting for worship was large, and was a time of favour from on high. L. M. Hoag laboured in it with convincing power, and near access was granted to the Throne of Grace in prayer.

"In the Meeting for discipline, six persons were received into membership on the ground of convincement, and there were two fresh applications.

"We feel that our labours in this part of Norway are brought nearly, if not quite to a close, and we desire sincerely to see if it be right for us to return home, but have not yet come to the clearness we desire. I feel peace in being willing to stay some months longer, or to return and come again as should appear to be the Lord's will. Being brought into a state in which I am enabled to say, 'The Lord's will be done,' I trust His will, will be made manifest. I record with heartfelt gratitude to my God and Saviour, that I have been greatly blessed in my own soul, during this visit among people of a strange tongue, which I have only yet learned to lisp. The feeling of the love of God has rarely, if at all, been absent from me, and the enemies of my soul have been kept under by the power of

the Lord Jesus; and abiding in Him, and witnessing Him to abide in me, a capacity has been granted to bring forth some fruit to His glory and praise. The Lord has granted many seals to our labours, to the glory of His own great and excellent name.

"9th of 12th month. Several of our seafaring friends, having expressed doubts respecting our attempting the voyage to England at this season of the year, in a small vessel, and having heard that the 'Courier' steamer for Hull, is expected to leave Christiansand for that port on the 18th, we have concluded to set out in that direction on Second-day.

"First-day. The Meetings were large and solemn. Many hearts were tendered, and we were enabled again to commend our beloved Friends to the Lord, and to the word of His grace, and to part from them under much of the feeling of the love of Christ.

"We reached Christiansand on the 16th. The day was stormy with a continued fall of very fine snow, but the pine forests sheltered us much from the cutting wind. We found that the 'Courier' left on the 3rd, the last time for the winter; and that the most likely passage for England was by a smack carrying lobsters and wildfowl. Having concluded to attempt a passage by this vessel, the 'Gowland,' we parted from our dear friend Endré Dahl on the 22nd, he having been with us now 28 weeks, and having entered feelingly into our exercises, and been a willing helper in the Lord's work.

"The following afternoon, the vessel having taken in its cargo of 9000 lobsters, we sailed. The registered tonnage of the 'Gowland' was about 40 tons; the central part of the vessel was a well, communicating by perforations

in the bottom with the sea; in this the lobsters were put, and the motion kept them from settling so as to injure one another. The master, and crew five in number, fishermen from Barking in Essex, were kindly attentive, and skilful navigators. They all had their berths in the cabin, and took their meals there; this gave us a better acquaintance with them, than would have been afforded in the usual arrangements of a ship. There is among this class much to encourage labour for their improvement. The cooking was done on the cabin fire, and the provisions which were good, were taken in the rustic style of seafaring people of this class. A biscuit usually served as a plate, and each person used his own pocket knife. Tin dishes and pots, and a few stoneware mugs, formed the equipage of the meal chest, which served as a table. The drink on board was water of good quality, and morning and evening good coffee, in which they managed to have milk and cream, keeping these articles in bottles in the water of the wells.

"Our berths could not be commended for fresh washed linen, but they were warm and dry, and we were thankful for the accommodation thus afforded us to return to England.

"First-day 25th, though feeling much mental torpor, yet quietly peaceful in thus returning from the field of labour, in which the Lord had so signally blessed us in the work which He saw meet to lay upon us.

"27th, becalmed most of the night. A snow storm at day-break prevented us seeing the land; when this dispersed, the day became bright; we were off Lowestoft, and we soon beat through Yarmouth Roads into Lowestoft Harbour. We took up our quarters for the night at the Suffolk Hotel, and were thankful again to be on shore,

especially as the weather was stormy with showers of snow. The next day, I spent a short time pleasantly with Francis and Richenda Cunningham, and some of their nephews and nieces. These connexions and descendants of the Gurney family were interested in hearing a little of our Norwegian visit, and I was glad of the opportunity of renewing my acquaintance with them. When a young man I occasionally assisted Richenda Cunningham, then Gurney, in her school at Earlham, and was instructed by her pious exhortations to the children; she is still lively in spirit to the Lord.

"28th, we proceeded by train to York, and were favoured to arrive in safety. It was very grateful to meet my dear relatives in health, and on my part to return to them much more vigorous than I left them, and with the addition of the unspeakable blessing of a peaceful mind. While in Norway I was kept as in the hollow of the Lord's hand, and preserved from the power of my soul's enemy in a greater degree than at any former period of my life, and a large measure of communion with my God and Saviour was granted me. All praise and glory be unto Him."

CHAPTER XV.

Third visit to Norway in 1860—a religious visit from Christiansand to the North Cape.

THE third and last time of James Backhouse being in Norway, was in 1860. "On this occasion," he writes: "my friend Robert Doeg, at this time residing at Stavanger, but a member and acknowledged minister of Carlisle Monthly Meeting was my companion, greatly to my help and comfort. After receiving certificates of unity from my friends, I joined Robert and Sarah Ann Doeg, on their return to Norway, after a visit they had paid in England, and we sailed from Hull on the 21st of Fourth month, and landed at Christiansand on the 23rd.

"After a religious interview with a family, who had for several years kept up a meeting for worship after the manner of Friends, in their own house at Christiansand, we embarked in the 'Midelven,' which was crowded with passengers, and arrived at Stavanger at 7 p.m. on the 24th. Having telegraphed from Christiansand, several of our Stavanger friends were waiting our arrival. They greeted us warmly, and took us and our luggage on shore, and helped us to R. Doeg's house with it; here, when in Stavanger, my friends made me a comfortable home. R. Doeg and his wife have resided in Norway upwards of three years, their house is pleasantly situated, at a considerable elevation, in the environs of that fine port on the Bukken Fjord, and in view of the numerous islands and varied rocky mountains of that portion of the country, which indeed throughout has so much of this character, that I

know of no part of Norway from south to north, out of sight of rocks. Stavanger, probably signifies City of Meadows; and there is fine grass land among its hills. On the 25th we received calls from several of our warm-hearted Friends. I dined with Endré and Maria Dahl, who reside in comfortable rooms at the Meeting house, and who had kindly pressed me to be their guest. Our good old friend Elias E. Tasted looks more vigorous than he did seven years since; except Ole Kro, he is the only survivor of the company of Norwegian sailors who were made prisoners of war by England, in the early part of the present century, and who were often visited on board their floating prison, near Rochester, by some Friends, whose religious care of them was blessed, and whose religious principles they adopted.

"Stavanger has the appearance of considerable improvement since I was here seven years since; many good buildings have been erected, and it is cleaner and better painted."

James Backhouse's first religious engagement at this time, appears to have been that of visiting all the families composing the Meeting of Stavanger. It was very interesting to him to be again with those to whom he had before felt united in the love of Christ.

"Our Friends here," he continues, "have translated the Tract, No 60 of the York Series, on the 'Worship of God,' and have just got out an edition of 2000 of it. It is a satisfaction to me to have it thus ready for circulation. I wrote the essay of it when in Christiansand in 1853, under a feeling of abiding religious duty, and with a special view for service in Norway, and now I seem brought here to forward its circulation.

"1st of 5th month, our friend Peder M. Gronnestad arrived last evening; he had been visiting several of the settlements of Friends in the fiords, &c., with Bibles and Testaments. It is greatly to our comfort to have the prospect of his efficient help with us in our anticipated labours. He is very helpful in collecting the people and is well esteemed in regard to his ministry, which was exercised in a lively manner in a Meeting held at Densivig, this evening; the meeting was greatly blessed with a sense of the Lord's presence.

"7th of 5th month. We returned to Stavanger, after an interesting excursion to Finnö, and the Star Islands. Our company consisted of R. Doeg and myself, Peder M. Gronnestad, and four other of our friends. We arrived at Finnö in good time, and were kindly greeted and entertained by Ole O. Regelstad and his family; he is much respected among his neighbours, and has received a gift in the ministry, which he exercises to the comfort and edification of his friends. A meeting is kept up at his house, but is seldom attended by any but his own family, and that of another living at some distance. His near neighbour and friend Bjorn Nerland who often accompanied us in 1853, was drowned, by the upsetting of his boat in the following spring.

"On Sixth-day we rowed through a stormy sea to Talgö, one of the Star Islands, and there our companions soon gathered a meeting in the house of an interesting Friend, and the only one living on this island. In the afternoon we crossed to Kickeö, and had a large meeting in the house of a man who kindly entertained our company. Here we were lodged in simple Norwegian style; our company, according to the custom of the

country, having brought their own provisions with them.

"The night was stormy, with snow, and the wind so strong from the north in the morning, as to forbid our proceeding in any other direction than to Finnö. We landed on a northerly part of that island, and held a meeting at which about 80 were present. On First-day at 11 o'clock, a meeting was held at Regelstad; the large family room was seated with planks. The number who attended the Meeting this morning was calculated at 120. In the evening another Meeting was convened, in the house of a friendly man in the northern part of the island, and was still more crowded, two rooms and the passage being filled with people, and some standing outside.

"All these meetings were times of refreshing from the presence of the Lord, who blessed us with the feeling of His power, and enabled us to preach the Gospel of Jesus Christ, under the constraining of His love. Asbjorn Kloster was my interpreter, and both he and P. M. Gronnestad also had large service in all these meetings, and R. Doeg and O. O. Regelstad in several of them,—such fellow helpers greatly lightened my burden. To me it was delightful to hear their truly apostolic sermons, delivered with a fervency becoming the all-important subject,—repentance toward God, and faith toward our Lord Jesus Christ,—including the acceptance of the gift of the Holy Ghost, sent of the Father, in the name of His dear Son, to lead His disciples into all truth."

It does not appear necessary to follow J. B. to many of those places, where, seven years before he had sought so earnestly to turn the attention of the people to their own spiritual condition, and to that Teacher, who teacheth as never man taught. "To be permitted to see some fruit,"

he remarks, "was comforting and encouraging, but it is not always best for us to see the fruit of our labours, lest in our weakness we should take any glory to ourselves; all glory belongeth to the Lord alone, who gives the ability to labour in His vineyard, and blesses the labour, whether He permits us to see the fruit or not."

A few extracts from J. B's. journal will show more fully the nature of the service in which he was engaged.

"15th of 6th month, we proceeded seven English miles along the Suledal Lake to Nœsflod. The weather was rainy, but as according to Norwegian custom to avoid currents, we kept near the shore, we had the advantage of inspecting closely the numerous cascades which were falling among the higher wooded cliffs, and streaming down the lower rocks in endless variety. Some were merely white lines of water, others foaming cataracts falling from one ledge to another. Nœsflod is the place for embarking goods and people from the north, and here we were greeted by one of our young friends, who had lately been a prisoner of the Lord at Bergen, where he was incarcerated for three weeks for maintaining his allegiance to the Prince of Peace, by refusing military service. He had come to Nœsflod on business, along with two brothers and a sister; they had brought half a ton of rye from their home in the Roldal valley, and they readily engaged to carry most of our luggage back, and to bring it three English miles further to Botn in Roldal. These hardy mountaineers carry burdens over these rough tracks, such as could scarcely be conveyed by any other method. After having a Meeting at Nœsflod, we crossed the mountain pass to Botn, at the south end of Roldal Lake. The journey though toilsome, was very interesting.

Four of our party rode much of it on ponies, which seemed quite at home on the rough track, ascending for several miles. Many patches of snow had to be crossed. A few soldiers returning home, after having been up for exercise, and carrying their burdens of clothes, &c., joined our party. The men of peace, and these men of war travelled very quietly together; and some of the former used the opportunity of calling the attention of the latter, to the nonconformity of their profession to the peaceable principles of the Gospel of Christ, the Prince of Peace. It was a subject they had thought very little about; they had considered active obedience to the Government a matter of necessity, though it was against their inclination. The precepts of the King of Kings over-riding the commands of earthly 'powers that be,' did not seem to have entered their minds; but might with the information they received, at least explain to them the grounds of the refusal of two of their Roldal neighbours to bear arms, and their submission to imprisonment for so doing. The little cottages, and the Meeting House of Friends, constitute the village of Botn. The bed accommodation, in the upper story of the Meeting House is limited to three cribs. As our party consisted of eight persons, those who could not find room in these, laid down straw in the Meeting room, and thus supplied the deficiency. This Meeting House was erected by the liberality of one or more friends in England, and is a great accommodation to those visiting Friends in this district; for though since our visit in 1853, the awakening has spread, and nearly all the adult population of Botn have turned to the Lord and become Friends, their cottages are so small, and afford such scanty accommodation to their inmates, that it was a

difficulty to obtain shelter among them, not because of their want of hospitality, for that is abundant, but from their want of power. We were most kindly waited upon by a young woman, who told me, she and her sister had slept in the cow-house ever since they were born.

"We called upon most of the Friends in their own little dwellings; and on Third-day morning they assembled in the Meeting House, and we had our morning Scripture Reading with them; after which a few parting words of Christian interest were addressed to those present, and we commended one another to Divine protection and care, and took our leave of each other in the love of Christ, not without many tears. Our party then commenced ascending the mountain to return, several others accompanying us for longer or shorter distances."

On the 27th J. B. writes: "On our return to Stavanger, having increased a cold which I took in the beginning of the month, I was under the necessity of submitting to keep to the house for some days.

"I felt satisfied if it had been best for me to be at Meeting on the 24th, when many Friends were in the city, ability would have been given me, but as this was not the case, I endeavoured quietly to rest on the feeling of my Saviour's presence, which I am favoured to be rarely without. But when I have not this feeling, I know that He is still with me. He has given me to trust in the promise, 'I will never leave thee nor forsake thee.' He has been with me to the ends of the earth, and has led me about and instructed me.

"Though having a troublesome cough, I was able to attend the Yearly Meeting on the 30th of 6th month. The usual routine of business was attended to, and at the

conclusion the meeting gathered into very solemn feeling, under a sense of the presence of Christ as the head of His own Church; and some pertinent counsel was given by several individuals, and there was the expression of prayer, thanksgiving and praise.

"First-day, 1st of 7th month. The meetings for worship were at 10, and 4. The house which seats about 200, was well filled, chiefly with persons professing with Friends. As on the occasions of public worship yesterday, the overshadowing of the love of our Heavenly Father was powerfully felt, and access to Him, through His dear Son, was granted, so that there was in no small measure felt, the true communion of the Holy Spirit;—the feeding on, and with Christ; redemption by Christ, and His love and fulness in all His offices; and the love and mercy of the Father in Him, were warmly dwelt on in lively testimonies, and acknowledged in prayer, thanksgiving, and praise. The young were cautioned against the voice of the stranger, which strives in various ways to lead them to look for communion with Christ in ceremonial rites; and thus to draw them from that communion with Him in spirit, which those who are His sheep know, and who hearkening to His voice, are joyfully led and fed by Him. Eight Friends beside myself were engaged in the ministry in these meetings, and all but myself spoke in Norsk. I was glad to condense what I had to say into small compass, and to listen to the preaching of Christ under the unction of His Spirit, by those who were gifted for the service in the tongue of the people.

"3rd of Seventh month. This evening, Robert Doeg, Asbjorn Kloster, Peder Matthieson Gronnestad, and myself, embarked on board the steamer for Bergen. It

was much crowded, and we had to lodge as best we could. There was a general disposition among the passengers to make the best of circumstances. My cough was very noisy, but no one complained of it; and there were kindly indications of sympathy with the 'sick old man.' I passed a sweet night in the feeling of communion with my Saviour. The perception of what He has done for me, and in me, with the freshness of the present feeling of His love, and the assurance that He will never leave me nor forsake me, were inexpressibly precious. I felt that I had received all that is proposed to man in the Gospel of Christ, and that entirely to His glory; for it has been wrought in me by the power of His Spirit, in the deep sense of my own sinfulness, and unworthiness, and of the preciousness of that sacrifice by which He forever obtained forgiveness for all the world, if they would accept it, but specially for all who repent and believe in Him. In this state I could not choose as to life or death; for I partook of the Apostle's experience when he said, 'To me to live is Christ, and to die is gain.' I was therefore perfectly at ease on the subject, knowing that if He had more work for me, He would raise me up for it, and if not, that He would take me to Himself as one of His redeemed and sanctified children.

"Calling at Bergen, where we had a meeting with persons professing as Friends, and also at Trondhjem, where we had a large public meeting, we reached Tromsoe, the principal town of the Arctic part of Norway, on the 16th. Here we held several Meetings, and on First-day met those professing with Friends at our lodgings.

"On the 31st, we again embarked for Hammerfest, and the next evening had a Meeting in a large room, the

weather not permitting us to be out of doors, as in 1853. About 120 persons were present. There is very little cultivation about Hammerfest, the nature of the ground scarcely admitting it, but there are a few farms up a valley near the town. Many goats, and a few sheep feed on the rocky hills, which are well adapted for the former. Domestic animals having to be housed in winter, occasions many thousands of acres of short grass to remain uneaten. The little wool produced is home spun and manufactured for domestic use; every farm having its loom, spinning-wheels, &c.

"R. Doeg and I crossed the bay in a boat, to call on the English Consul. Near his house stands a pillar of polished granite, about ten feet high, with an inscription in Norsk and Latin, signifying that the pillar marks the northern termination of the line measured, with great labour, on the meridian of 25° 15′ East Long., extending from the Danube, and occupying the surveyors from 1816 to 1852, under the auspices of Oscar, King of Sweden and Norway, and Nicholas, Emperor of Russia."

From Hammerfest our Friends sailed, and on the 9th of 8th month, J. B's. Journal continues: "We rounded the North Cape about 1 p.m. It is formed by a fine bold rugged cliff nearly vertical, of a deep brown colour, and traversed by some oblique white quartz veins. About 3 o'clock in the morning of the 10th, we passed Sværholt, the great breeding place of gulls. Our attentive captain called me in time to see the interesting sight, and had a gun fired when we were opposite the place. The air immediately became filled with gulls, like a swarm of bees or a shower of snow.

"At Tana Fiord our captain kindly sent us on shore in

one of the ship's boats, and we spent an hour among the rocky slopes at the foot of the mountains, and collected some plants. We landed at Vardö at 10 a.m. and found accommodation at the house of a person who kept a store. Vardö is a town of about 500 inhabitants, chiefly supported by fishing, and to which there is a great resort of fishermen in the winter, which is eight weeks without sun. There is one Friend residing in Vardö, the wife of a cooper. She has adopted the principles of our Society from conviction, and has had much to endure in carrying them out, but has been furnished with grace and wisdom according to her need.

"13th of 8th month, we crossed the Veranger Fiord to Syd Veranger, about four English miles from the Russian chapel on the frontier of Russian Finland, but we did not think it advisable to attempt visiting it, as the steamer only staid four hours at Syd Veranger; we therefore distributed tracts to the people on the spot and returned to the steamer.

"The thought that we had now turned our faces in a homeward direction was moving to me. A grateful acknowledgment of the mercy of our Heavenly Father who had brought us safely hither, sprang in my heart; with thankfulness also for the clear evidence that we were not required to proceed into Finland, viz: the country under the dominion of Russia: that under Norway being called Finmark."

Writing on their return to Bergen, 18th of 9th month, J. B. continues: "Our visits within the Arctic Circle have been very relieving to us; and it is no small confirmation to our faith in that constraining of the Spirit, which we felt strongly in that direction, that when there, we

found so many to visit who were desiring to serve the Lord in the true liberty and simplicity of the Gospel, but who had been so bewildered by education among forms and ceremonies, that they required help. And it is a great comfort that while they perceive with increasing clearness the spirituality of the Gospel, and the necessity of being 'born again,' they appreciate strongly the atonement for sin by Christ, and His intercession for us, as our great High Priest, and Intercessor with the Father. If these keep their places, I cannot doubt but they will be multiplied, and will be a leaven of life to many around them, who are much deadened by dependence on priests and ceremonials.

"We seem now to have got a long way south again. We have been ten days steaming from Tromsoe, but in the interval were two days in Trondhjem. The steamers now anchor at night, as it is dark for some hours." J. B. again writes:

"In the course of this visit which occupied about six months, as well as in that of 1853, our hearts became united in the love of Christ to many who had become of the number of His spiritually-minded, self-denying disciples. These being awakened to their need of redemption, and not finding what their souls longed for in the doctrines or teaching of the Lutheran Church, which holds baptismal regeneration, and the presence of Christ in the bread and wine of what is called the Lord's Supper, and many of whose priests are not enlightened Christians,—not finding in these things, nor in their teaching, what their souls longed for, they had had their attention turned to their Bibles, and their own experience, and had thus been brought to an acquaintance with Christ as revealed by the Spirit in the secret of the heart, and to faith in His

enlightening the mind, and leading into practical holiness, as well as giving witness to the forgiveness of past sin for the sake of the sacrifice which He offered for us on the cross. And feeling the evidence of His presence, as they meditated on these things, they had drawn together as Friends.—We also met with many others whose ears were open to the simple preaching of the Gospel, and whose minds were readily gathered to the Lord, under the feeling of His love and power, on sitting down in silence to wait upon Him. To these, the Gospel messages often flowed freely; and there was often a capacity received from the Lord, to draw near with them to His footstool in vocal prayer, thanksgiving and praise.

"3rd of 10th month. We expect to leave Stavanger to-morrow, after the Two Months' Meeting, on our way to Quinnesdal, where we hope to be on First-day; and we shall probably go from thence to Christiania; from whence I expect to take the steamer for England, which calls at Christiansand on its way.

"At my request Friends of Stavanger were invited to a Meeting last evening, but so many others came that it assumed the character of a public Meeting. This I did not regret, as it was a time of favour from the Lord. The vocal labour fell to my lot, A. Kloster interpreting, except that S. A. Doeg was engaged in very solemn prayer.

"My mind is much relieved from the exercise for Norway, which I felt strongly before I left England, and in considerable degree till we finished our Arctic visit; now I feel much drawn home-ward.

"At 9 p.m. on the 10th we reached Christiania; the air frosty, some snow having fallen."

After holding a few Meetings, J. B. again records;—

"15th of 10th month. Apprehending ourselves now at liberty to leave Christiania, we made arrangements for doing so by the steamer 'Nordstiermen.' On the 16th we embarked amidst heavy rain; the evening being dark and foggy, we anchored for the night, and on the 17th proceeded again at daylight, the weather very stormy. The shelter of the numerous islands on the coast of Norway is a great boon to voyagers. The islands are constituted of rock, and most of them look very barren from the sea.

"18th of 10th month. After leaving Arendal last evening, the sky again became overcast and a storm succeeded. We were obliged to keep to the open sea in consequence, but were favoured to come safely to Christiansand."

Here J. B. embarked on board the steamer for Hull, and on the 22nd of 10th month, he again writes: "About 6 a.m. we put to sea, and at 1 p.m. lost sight of land. The day was fine and we made good progress.

"23rd, continued fine weather; the thoughts of reaching home soon, very pleasant. We approached the English we shores by a fine moonlight, but the moon setting, lay-to, till daylight, when the coast of Holderness was in view. On the 24th we landed at Hull about noon; and I was cheered by seeing some of my friends who were waiting on the Quay to receive me. They kindly welcomed me to my native land, with expressions of thankfulness for my preservation."

CHAPTER XVI.

Health—Botany—Tracts and Books—Meetings in Scotland—Silent Waiting—Prayer—Ministry—Letter—Illness.

At intervals, during many of the latter years of James Backhouse's life, there were indications of the existence of disease of the heart; but it did not prevent him from taking a large amount of exercise; indeed nothing seemed so invigorating to his health, as a long ramble in Teesdale, or among the mountains of Scotland, or those of North Wales. In these excursions his botanical knowledge was brought into full requisition, and not unfrequently did the discovery of some rare plant in a new locality, produce in his mind an amount of simple pleasure such as none but a true botanist can appreciate.

In these excursions he was generally accompanied by his son, who warmly sympathized in his father's pursuits; and occasionally by some of their botanical friends. Much as his mind was capable of unbending in the acquisition of scientific knowledge, there was ever the higher aim apparent of seeking to draw those with whom he came in contact, to the Saviour of men. Traversing districts far away from the usual track of tourists, he frequently fell in with wayfarers, to whom words of kindness and instruction were addressed, and to whom the ready tract was presented. Some of these have been known to declare they had never heard the truths of the Gospel so clearly explained, and to some, we believe, the impression made was not a transient one.

The writing of Tracts, and the distribution of them

engaged much of J. B's. attention. He was also active in placing books for loan in country districts, and in several instances, these have proved the nucleus of Libraries now numbering some hundreds of volumes.

In 1863, he attended the Yearly Meeting in London, and from thence he records in a letter to his son, the first severe attack of the complaint which afterwards gradually prostrated his strength.

"I have been," he says, "affected on walking fast, and on some other times, with a feeling of oppression in the chest and aching in the arms; probably it may be the effect of advanced age, with the influence of a recent cold. Were it not for the rest I feel in a Saviour's love, and in the Fatherly care of Him who regardeth even the sparrows, I should be mentally greatly distressed by these feelings; but knowing that He careth for me, and that whether the end cometh now, or many years hence, it will be when He sees best, I feel calm and peaceful, and though during these times of bodily distress, not so much so as at many other times, yet through all I have a comforting sense of the presence of the Lord, confirming my faith in His love and mercy, and in my union with Christ, so that I would rather give thanks than complain.

"I would not have you unduly anxious about me, but I thought you ought to know how the brittleness of the thread of life, and the increased uncertainty when it may be snapped, is brought before me; in the intervals of the attacks, I feel much as usual."

On J. B's. return home these threatening symptoms subsided, and during the summer he again visited the meetings of Scotland with his friend William Miller. From Wick, he writes: "24th of 8th month; after

meeting yesterday morning we went to see the Gaelic Congregation, assembled as is customary with them, in the open air during the fishing season. They might be about 4000 in number, chiefly men, a large proportion from the Western Highlands, and engaged in the herring fishery: their costume was that of sailors, and their head-dresses, the broad blue bonnet, the Scotch cap, the southwester, &c., and the women mostly in blue cloaks, and thick white caps. They were seated on the ground, or on stools, or chairs brought by them, and on the walls. Their preacher, one of the Free Church, occupied a wide portable pulpit. His manner was energetic, his voice strong, and his congregation devoutly attentive. Though we could not understand the language, its effect seemed very impressive on those who could, and deep solemnity was to be felt on the occasion. In the evening we were at a 'prayer meeting' of a few serious people, whose exercises indicated considerable religious perception and devotion, and to whom we also addressed a few words of counsel and encouragement.

"In 1864, and 1865, I was again in Scotland. In the latter year I had a large meeting in J. Morrison's Chapel in Glasgow. At my request a special invitation was given to persons of thoughtful character.—On most former occasions when holding meetings by public invitation, my line of service had been in the inculcation of the first principles of the Gospel; but now I had to point out to professors, the great loss sustained by the community from the imperfect acceptance by their ministers, of the doctrines of Christ. That in consequence of this, way was made for war, slavery, and swearing, with other evils which afflict humanity, and which the Gospel was designed to remove.

The people listened attentively to my plain speaking; and some indicated their concurrence with the sentiments expressed.

"On my way home I had similar meetings, at Carlisle, Kendal, and Marsden, at which places I had held meetings several times before."

Throughout this journey his health was in a very feeble state. At Kendal he was the guest of his valued friend Samuel Marshall, and during the night spent at his house, he had a painful attack of Angina-Pectoris. He was so far able to surmount it, as to appear in the morning much as usual, and was thankful in being able to continue his journey homeward without apprising his kind friends of the state of suffering he had been in.

After J. B's. last visit in Scotland in 1865, the attacks on his chest became much more frequent. The state of his health is alluded to, in the following letter addressed to his son-in-law, Joseph Crosfield.

"Holgate, 20th of 2nd mo., 1865.

"The harvest is plenteous, but the labourers few in proportion. It is, however, a comfort that many in one way or other, according to the measure of faith, are endeavouring to direct people to their Saviour, and to the Holy Spirit sent into their hearts in His name by the Father, to guide them into all truth, and to have evidence at home and abroad, that their labour is not in vain in the Lord. I feel this the more now that my own day's work is evidently drawing towards a close; and am peacefully thankful, that I was enabled, as respects such service, to work while it was day, both as regarded the

requisite physical and mental power. And now I am favoured with a calm evening, enlivened with the feeling of my Saviour's presence and love, and of the mercy of my Heavenly Father in Him; he having healed my backslidings, forgiven my iniquities, and restored my soul as I have gone along, for Jesus' sake, and for His own great Name's sake. Now therefore that I am approaching the valley of the shadow of death, I fear no evil, because the Lord is with me.

"With regard to the condition of my health, I am favoured to be free from the feeling of languor or sickness, though I have still daily some impending sensation in my chest and arms, especially in walking, but it soon subsides on stopping, excepting at more remote times when the attacks are more violent. Still such an affection, at three-score years and ten, must be regarded as making life very uncertain."

In the latter part of 1866, J. B's. health had so much declined as to preclude his taking distant journeys with comfort, but his desire to attend the marriage of his niece, Sarah Jane Backhouse, with Thomas Burtt, which was solemnized at Marsden in Lancashire, overcame the difficulties, and this proved nearly the last time of his leaving home. He was however still busy with his pen; and he thus records some important sentiments in regard to the Society of Friends.

"My apprehension is, that Friends generally, have more appreciated the privilege of silently waiting on the Lord (and a great privilege it is) than of 'exhorting one another, and praying one for another,' according to apostolic exhortation, and which prevailed to a large extent among our early Friends. This they saw infringed

upon, by the system of appointing one man to preach and pray, in order to secure these performances.

"What we want, and what our principles point to, is, not only to meet, and commune with our own hearts and with the Lord, in silence, but under such feeling as may extend to others, to give expression, in exhortation or prayer, including also thanksgiving on their behalf and our own. Were this done in simplicity, not making more or less of it, by setting self to work instead of keeping to the feeling of Christian interest, I have no doubt but it would be found to edification; for it is the Holy Spirit which gives this feeling of interest in the Christian welfare one of another, when we have come to Christ for ourselves, and found mercy with God the Father through Him.

"This also applies to our own families when we read the Holy Scriptures with them, and to other occasions, when we turn to the Lord with them for instruction or prayer or thanksgiving.

"I would encourage my dear Friends to cultivate the sentiment, that we have each a service for the Lord; one after this manner, and another after that; and specially regarding our own families; and to pray perseveringly for ability to perform it."

In regard to Ministry, he continues: "When I was a young Minister, an experienced Elder cautioned me against rising a second time, saying, that unless the feeling of its being best to do so, was very urgent, it was well to rest under the belief, that the matter which had been brought before the congregation, might open further on the minds of the hearers without my help, and perhaps more profitably than with it; as under the teaching of the

Holy Spirit, it might open to some in one direction and to others in another, according to their need; and he believed, if I was careful not to speak prematurely, I should seldom find it needful to stand up a second time in the same meeting. This I have found to be the case, though it has generally seemed my place to speak rather early, than late, in meetings; and seldom in my own meeting at much length."

To a young friend he writes: "I feel much for thee under the exercises thou art passing through, and would encourage thee to be patient under them. It may be comforting to thee to know, that in these, 'no new thing has happened to thee;' but that they are such as I, and many others have had to be disciplined under, to bring us to trust simply in Christ.

"When the feeling of the Lord's presence is withdrawn, it is good for us to remember, that it is not Himself, but our perception of His presence that is gone; that He still sees us, though we do not see Him; and that He dispenses these lessons to teach us to walk by faith, when we are not privileged to walk by sight.

"When a cloud comes between us and the sun, we do not suppose that the sun is removed; but the rain which distils from the cloud, be it ever so dark, prepares the earth to be more fruitful; and those things that grow up on it, flourish more vigorously when again the sun breaks forth in its brightness. In like manner, our humiliations, self-examinations, contritions and repentances, in the season of the hiding of the Lord's countenance, prepare us more singly to cast ourselves on Christ, and on the great offering of Himself that He made for us, and more singly

to trust in Him, and to rejoice in Him alone, when He sees meet again to reveal Himself to us.

"We may often be in a state in which we may cry out, 'Why art thou cast down, O my soul?' and in which it is needful for us to remember the further expression of the Psalmist, 'Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God.

"We may have much to pass through to wean us from trusting in ourselves, and from tampering with temptation, and to bring us into diligence in watchfulness and prayer, and likewise into preparation to sympathize with others, in order that we may point them to Christ, and lead them to Him. Let us therefore trust in Him and not be afraid."

In the First month of 1867 J. B. had a very severe and suffering illness; oppression on the chest being so great as to render him unable to recline. Some nights he spent sitting in his chair, the whole or greater part of the time; but in this state of suffering, he was still favoured to feel the "Eternal God" to be his refuge, and that underneath were the "Everlasting Arms." He recounted his mercies, saying, how different was his condition to that of his dear Saviour: He when nailed to the cross for our sins, could not in His sufferings obtain relief by a change of posture, whilst to himself there was every alleviation that affection could suggest.

"I had for a few years past," he remarks, "been affected with the disease called Angina Pectoris; but though its attendant pain in the chest and arms often interfered with my walking and sleeping, it did not interfere with my speaking, so as to hinder my preaching, but after the

severe attack in my chest connected with congestion, and spasmodic asthma, I was much confined to the house during the cold weather, and to our own premises when it was warmer. It pleased my Heavenly Father to administer a daily warning of the uncertainty of life; and at the same time to deal not only mercifully, but bountifully with me, by the sweet influences of His good Spirit, and the sense of communion with Him, and with Jesus Christ my Saviour, Redeemer, and Advocate with the Father."

CHAPTER XVII.

Last Certificate returned—Evening of Life—Illness and Death.

MEMORANDA continued: "On the 12th of 6th Month, 1867, I returned to York Monthly Meeting the Minute I had received in 1865, setting me at liberty, as had also been the case on several former occasions, to appoint Meetings in various parts of Great Britain. After giving some information respecting my journey to Glasgow, and Meetings there, and in other places, I proceeded to state:

"Since that time, I have often found opportunity to express a fervent desire for the full acceptance of the teaching and invitations of Christ, on the occasions of marriages, and funerals, and in our regularly constituted Meetings. These Meetings, from the failure of health incident to advanced age, I have been unable to attend for some months past.

"But while unable to meet with those to whom I am united in spirit, for the purpose of the public worship of God, I have been comforted and sustained by the presence and love of my Saviour.

"I greatly rejoice that the preaching of the Gospel devolves on so many others; I earnestly desire their encouragement, and that they also may be enabled to do their day's work in the day time, and at its close, be favoured with a like peaceful release from the field of labour, to that which our good Lord and Master has mercifully granted to me; feeling as I do, that I am an unprofitable servant; and that wherein I have failed to do my Lord's will, it is of His unmerited mercy that I have forgiveness,

and that wherein it has been done, it has been by the help of His grace; and that therefore, 'to Him alone belongs the glory.'"

At the request of the Monthly Meeting, a copy of the following Minute was handed to James Backhouse by William Pumphrey, Clerk to the Meeting.

"In receiving back the Minute granted to our dear Friend, in the 9th month, 1865, we desire to record our sense of the goodness that has sustained our Friend in so many and such arduous labours, and our thankfulness, that now, in the evening of his life, he is enabled so fully to realize the comfort and support of his Saviour's presence. We sympathize deeply with him in the trials of failing health and strength; but we also rejoice with him in the peace and joy mercifully granted to him."

Referring to this, J. B. writes: "The sympathy of my friends, to whom I am united in the love of Christ, is very precious. In reference to my labours in the Gospel, they have used the word, arduous; I always feel ashamed of the term when applied to anything in which I have been engaged. Compared with the trials and privations to which worldly minded men subject themselves, for the accomplishment of their purposes, what are those to which labourers in the Gospel are subjected? and in which they are under the superintending care of Him who puts them forth? He has promised to go before them, and to supply them with strength according to the need of the day, and He is faithful to His promises. He may permit us to see difficulties, and to feel our weakness, in order that we may be kept looking to Him for guidance and strength. But let his servants not count anything arduous to which He calls, but remember, that, though without Christ they

can do nothing, they can do all things through His strengthening them.

"8th of 7th month, 1867: this day I have entered my 74th year, and have to make the grateful acknowledgment that 'goodness and mercy have followed me all the days of my life.'"

Under the same date J. B. writes, "a few weeks since I had a call from my dear friend John Candler, now 80 years of age, and whom I have known more than half a century, as one fearing and serving the Lord, and as a man of a cheerful contented disposition. He remarked, that he could not join with those who spoke much of this world as a 'vale of tears,'—that though he had had his trials, he had had much enjoyment of life; that the world, in which we live, is one of great beauty, and in which sin is the chief barrier to enjoyment. With these sentiments I cordially concur, and bless God for all His love and mercy of so large a share of which, I also have partaken, and do partake.

"Some persons partake much more largely than others, of the promised inheritance of the righteous on this side of Jordan; and thus to partake largely has been my privilege. I have been enabled to keep in mind the exhortation, 'Rejoice evermore, and in all things give thanks;' not that I do not likewise need constantly to keep in mind the Saviour's injunction, 'Watch and pray that ye enter not into temptation.'

"28th of 8th month. I was strengthened to meet with my beloved Friends, for the public worship of God, after being absent from infirmity, since First Month. I was enabled in much quietness to rest in the Lord, under the feeling of His love and mercy in Christ Jesus to my soul,

and to lift up my heart in prayer for myself and others, and to unite in the vocal prayer uttered by my relative, Caleb Williams, in which I was touchingly remembered.

"29th of 10th month. To-morrow will be our Quarterly Meeting at Leeds; I attended it a year ago, but had considerable suffering from Angina; now, I feel very peaceful in remaining at home. There is a time for every purpose under the sun; and now, through the mercy of God in Christ Jesus, I am permitted to know that it is my time to rest from labour."

For a considerable time James Backhouse had been withdrawing from appointments involving trust. "Committees on philanthropic objects," he remarked, "should be left to younger men;—old age should have its time of repose." He rejoiced when the last appointment he held was transferred to others, and so far had he carried out this principle, which also involved the settling of his own affairs, that his latter days were free from care.

"15th of 2nd month, 1868; twenty-seven years have now passed since I was permitted to rejoin my family after an absence of over nine years. Many changes have marked these twenty-seven years; and now, my days on earth are nearly spent, but I am well satisfied in the prospect of their conclusion, that through the mercy of my Heavenly Father, in His dear Son, a mansion is prepared for me in His Eternal Kingdon, where I may join in the unceasing anthem of glory, and honour, and praise to the Lord God and the Lamb.

"9th of 7th month, 1868: yesterday I completed my Seventy-fourth year. Goodness and mercy still follow me. I am now able to attend our meetings for worship held in a forenoon, and at a slow pace to walk to my son's at

West Bank, about 500 yards distant, and often to spend an hour or two in our Nursery Grounds.* I have still attacks of Angina every day, or rather every evening and night. My time is, of course, very uncertain; but I am so nursed and cared for, and so freed from care, and so quiet and peaceful in mind, through the mercy of my God and Saviour, that my days may yet be prolonged beyond what at one time seemed likely: but be this as it may, I desire continually to bless God in the remembrance of all His benefits. My devotional feelings are less emotional than when I was younger; but when observing those of others, warm in this respect, I am constantly reminded of the words of the Father of the Prodigal to his complaining son, who had remained with him; 'Son thou art ever with me; all that I have is thine.' And when I feel the smallness of my love, I am reminded of the words of an Apostle, when he said, 'I judge not my own self;' and conclude that though my love is small, it is perhaps proportioned to my capacity; and my acceptance is not so much grounded on my love to God, as on His love to me in His dear Son, and for His sake.

"12th of 7th month, 1868. Unable in a wakeful part of the night, to meditate on the wonders of redeeming love without bringing on an attack of pain; but permitted to rest on this love without emotion, effort, or pain. Wonderful mercy! to be permitted thus to repose on the love of God

* J. B. had for several years resided with his two sisters at Holdgate House. They felt it a great privilege that circumstances attending the changes in their family circle, permitted their reunion as one family in the evening of their life. J. B's. near proximity to his son's family was peculiarly pleasant to him; and during a long season of weakness, he was enabled to maintain his interest in the Nursery Grounds, and in the cultivation of the plants in his own garden.

in His dear Son, in the quietness of a child! No anxiety about anything!"

This memorandum, the last from the pen of this aged Christian, had evidently been written under great difficulty, from the extreme shaking of his hand. For many months he was seldom able to rest a whole night in bed; but he often recounted the mercy it was that in the intervals of the attacks he was generally free from pain;—his patience under acute suffering was remarkable, and no sooner was he relieved, than the ready and cheerful acknowledgment was made, in order that the anxiety of those who were attending to him, might be mitigated.

Toward the latter part of the year he remarked; he did not suppose it probable he should live over the winter, a very painful attack had so reduced his strength, he thought he should not be able to walk as far as to his son's house again; but added with much feeling, "My times are in Thy hand,—I have been thinking what a favour it is to be kept as in the land of Beulah; I feel as though I rested under a canopy of peace."

About this time, he remarked; that he had never been so impressed as of late, with the amazing love of God, as indicated in the expression; "God so loved the world,"—the extent of the meaning of the word, World,—all the different states of man! "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, might have life."

He then dwelt on the efficacy of prayer. "Asking in the name of Jesus for the pardon of sin, how it is removed out of the way—cleansed in the blood of Jesus! What a blessed experience this is! And in the prospect of the laying down of the earthly tabernacle,—the breaking of

the bonds of the flesh, there is no sting,—no fear, it is only the entrance to life; to another state of being of eternal blessedness! and all through the love and mercy of the Saviour!"

Addressing one of his sisters, he said: "Having been permitted to have a hope within the veil, it seems to me to make little difference when the suffering body is put off; our separation cannot be for long! How differently we feel at our age to what we should have done in our youth."

He said he did not expect to go to Meeting again, and remarked with a smile; "I think I have preached my last sermon, and I have been thinking it was not an inappropriate winding up, though it did not occur to me that such was the case at the time."

It was not until the latter end of the 11th month that his increasing weakness obliged him to remain in bed. At this time the complaint assumed a different aspect, the violence of the spasms abated and a rapid diminution of strength took place.

It would be difficult to convey an accurate idea of the peace of mind, and patience evinced by him, during the seven weeks in which he was confined to his bed. At one time when feeling in a very sinking state he remarked; that after all the Lord's goodness to him, it was only likely that he would be permitted to feel the sinkings of nature:—"How wonderful was the experience of our Saviour, when He said, 'My God, My God, why hast Thou forsaken Me.'—Surely, it was permitted in great mercy that He, who was perfect in holiness, should thus be tried, for the encouragement of His poor feeble followers.

"I have been sensible," he continued, "of a large

measure of the love of Christ during this season of weakness. The Everlasting Arms are indeed underneath! I have great occasion to trust in the Lord;" and after a solemn pause, he added: "I will trust in Him and not be afraid."

From time to time his expressions indicated his deep Christian experience. His confidence in His Saviour never wavered, and though there were seasons in which for a time, his perception of his Lord's presence was not so distinct as on other occasions, he never let go his trust.

Once he remarked, "It would be cause for great thankfulness if the end were not far distant. I have long looked to this time as the termination;—I rest in, 'Thy will be done;'—what a rest it is! In early life I was permitted to hear the 'Spirit and the Bride say come,' and I was enabled to yield a willing obedience, which has been fraught with blessings."

On being told that the 17th Chapter of the Gospel of John, had been read in the family down stairs, and the encouraging prayer being quoted, "Father I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory;" applying it to himself he solemnly responded,—"Soon to be realized."

At another time, he made allusion to a conversation which he had had with a priest in Norway, who opposed his labours, with those of other Friends; particularly objecting to them on the ground of their not availing themselves of Water Baptism, and not partaking of the "Lord's Supper," "as he mistakenly called it! I told him," he said, "that I had never been baptized with water, and I had never partaken of what he called the Lord's Supper, but I believed I had partaken of all the

fullness of the blessings of the Gospel of Christ. And on thinking on the subject at the present time, I feel that I can say the same now."

On one occasion he remarked: "The separation of the soul from the body is a great mystery, and the change to a future state, is a great mystery; but leaning upon the dear Redeemer, and being found in Him, we are safe. 'In His presence is fullness of joy, and at His right hand are pleasures for ever more.' I have been thinking of the multitudes before the Throne, who have 'washed their robes and made them white in the blood of the Lamb;' many that we have known, and multitudes we have not known."

"The love of God seems to me like a great circle enclosing all manner of men. Christ offers His Spirit, which if accepted is sufficient for regeneration; but what different states are enclosed in that circle! Some that have accepted the Divine gift, and are drawn near through the blood of Christ; others that reject the offers of mercy, and are very far off."

An account of a Friend being read to him, who had often laboured in the Lord's service, under feelings of great discouragement, he remarked that his own course had been very different. "I have laboured in the fullness of joy! When George Walker and I were in Australia, frequently going out in the early morning, and going from one party of Road Convicts to another, the sense of the Divine Presence with us was most remarkable, enabling us to enter into sympathy with them, and not unfrequently to rejoice in hope;—Yes!"—he continued in reference to poor benighted wanderers under the hard bondage of Satan;—"I did then feel great sympathy for them, but

nothing like the sympathy I have since felt for poor outcasts from the Fold. I have sometimes felt as though my gift was peculiarly for labour among such, seeking to draw them to repentance, and faith in Christ."

At another time when feeling great weakness, he said: "I should esteem it a great mercy if the thread of life might be soon cut, and I permitted to escape,"—adding—"that is a sweet passage, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' He is the door into the Sheepfold, and He cares for His own sheep."

On allusion being made to the peaceful feeling in his room, he feelingly remarked: "Where the Spirit of the Lord is, there the enemy cannot come."

On a relative inquiring how he felt, he replied; "I am very feeble, and the end cannot be far distant; but when the peace of God, that passes all human understanding, is felt to keep the heart and mind through faith which is in Christ Jesus, it matters nothing whether it be a few days earlier or later." He afterwards added, that he felt like a man about to set off on a very pleasant journey, and it was of no consequence when he took his departure.

The sudden decease of a young woman, who had been a member of the family seventeen years, and to whom they felt much attached, and who had assisted in waiting upon him very faithfully and tenderly, took place three weeks before his own death. In reference to this event, he remarked, it was a great comfort to believe that she was ready. In her faithful service to the family she had given evidence that she was not only actuated by love to them, but to her Saviour also. He said she had stepped

down into the "Pool" a little while before him, but added "it will only be a little while."

At another time he said: "Whether the span of life be three score years, or three score years and ten, matters little, but to have a well grounded hope of acceptance with Christ, in whose presence is fullness of joy; this precludes all vain speculations respecting a future state.

"I have been thinking about a visit I once paid to ———; he asked me to pray for him; I told him I could not pray in my own strength, but we would lift up our hearts to the Lord, and endeavour to know His will; when such a sense of His presence was permitted as was wonderful! But there was nothing to pray for, it was all giving of thanks and praise. I have felt that I have nothing now, to ask for; thankfulness and praise are the covering of my spirit. But do not think that I have any merit of my own, in any service I have been called to perform. It is 'not by works of righteousness that we have done, but of His mercy in Christ Jesus that He saveth us.'" He then dwelt on the great mercy of the Lord, in his own experience.

During his illness he frequently liked to have a few verses of Scripture read to him, or a hymn repeated, several times asking for that beginning—

> One sweetly solemn thought,
> Comes to me o'er and o'er, &c.

He spoke of the great advantage it was to have the memory stored with portions of Scripture and hymns, in early life, and with what comfort they often recurred to us in more mature age. On one occasion, after a hymn had been read to him, in which were some sentiments depreciating the works of creation, he said: "I have no

sympathy with those views. The Great Creator pronounced them all to be good, and I have found them to be so; the study of them has not only been a source of great pleasure to me, but one of great profit also."

He frequently spoke of the necessity of dependence in faith upon the Saviour, that, "As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

While asleep one evening, he was heard to give vocal expression to the following ejaculation: "We thank thee and praise thee Gracious Lord, for all Thy mercies to us through Jesus Christ."

He frequently acknowledged the many mercies and blessings by which he was surrounded; and gratefully accepted the loving attentions of those who were privileged to wait upon him.

On the night of the 18th of 1st month, 1869, he said, "What a mercy it is to have the blood of Jesus to look to! A sense of the great love of God in sending His dear Son to die for our sins, has been much before my mind:" and after a solemn pause; "The language is; behold I have cast all thy sins behind My back!"

On the morning of the 20th, he appeared to be fully as well as for some days previously, having passed a quiet night. He spoke of the goodness and mercy of the Lord having followed him all the days of his life, again adding his sense of assurance that he should dwell in the house of the Lord for ever. He also spoke of the increased clearness of his perception of Gospel Truth; "Not that I ever doubted the truths of the Gospel, but I see them now with a clearness beyond what I ever saw before."

He passed most of the afternoon in sleep, but awoke suddenly about half-past Four, and mentioned some feeling of discomfort in his chest. After taking a cup of tea, he requested to be moved to the couch, thinking it might afford him some relief. This was accordingly done, and in less than five minutes, he laid back his head, closed his eyes, and after a few deep breathings, quietly passed away, to be, as we doubt not, for ever with the Lord, whom even from his childhood, he had been seeking to love and serve.

W. Sessions, Printer, York.